

## Mark 10:26-31 mws

### V. 26

περισσῶς

marker of exceptionally high degree on a scale of intensity, exceedingly, beyond measure, very, 'they were even more astounded'

a degree which is considerably in excess of some point on an implied or explicit scale of extent, very great, excessive, extremely, emphatic, surpassing, all the more, much greater

ἐξεπλήσσοντο

IPI3pl

fr. ἐχπλησσω

to cause to be filled with amazement to the point of being overwhelmed, amaze, astound, overwhelm (lit. strike out of one's senses), passive in active sense – be amazed, overwhelmed with fright, 'the disciples were terribly shocked'

to be so amazed as to be practically overwhelmed, to be greatly astounded

ἑαυτούς

marker of reciprocal relationship, for the reciprocal pronoun, each other, one another, 'as they said to each other'

in the plural – a reflexive reference to any and all persons or things involved as subjects of the clause, themselves

τίς

an interrogative reference to someone or something, who? which (one)? what? as substantive, who? which one?

an interrogative reference to someone or something, who? what?

δύναται

PM/PdepI3sg

fr. δυναμαι

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

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

σωθῆναι

APInf

fr. σωζω

to save or preserve from transcendent danger or destruction, save/preserve from eternal death, from judgment, and from all that might lead to such death, e.g. sin, passive – be saved, attain salvation, cf. 13:13, 16:16

to cause someone to experience divine salvation, to save

## V. 27

ἐμβλέψας

AAΠtcpMSN

fr. ἐμβλεπω

to look at something directly and therefore intently, look at, gaze on, cf. v. 21

to direct one's vision and attention to a particular object, to look straight at, to look directly at

Παρά

marker of personal reference, at the side of, with almost equivalent to the dative as such,

'possible or impossible for someone' cf. Matt. 19:26, Lk. 1:37, 18:27

marker of potential agent, by, for, with

ἀνθρώποις

a person of either sex, with focus on participation in the human race, a human being, in contrast to God

a human being, people, persons, mankind

ἀδύνατον

incapable of happening or being done, impossible, 'it is impossible' cf. Matt. 19:26

pertaining to being impossible, presumably because of a lack of power to alter or control

circumstances, impossible, in view of the double negation, it is often better to translate it as a positive statement, for example, 'God can do anything'

ἀλλ'

after a negative – on the contrary, but, yet, rather

marker of more emphatic contrast, but, instead, on the contrary

γάρ

marker of clarification, for, you see

marker of cause or reason between events, for, because

δυνατὰ

pertaining to being possible, 'it is possible' with someone = for someone, cf. Matt. 19:26, Lk. 18:27

pertaining to being possible, with the implication of power or ability to alter or control circumstances, possible

## V. 28

ἤρξατο

AMI3sg

fr. ἄρχω

to initiate an action, process, or state of being, begin, middle voice, to denote what one begins to do

to initiate an action, process, or state of being, to begin, to commence, beginning

## Ἴδου

prompter of attention, behold, look see, with emphasis on the size or importance of something, cf. Matt. 19:27

prompter of attention, which serve also to emphasize the following statement, look, listen, pay attention, come now, then

## ἀφήκαμεν

AAI1pl

fr. ἀφιημι

to move away, with implication of causing a separation, leave, depart from, literally of persons or physical things, of leaving everything, cf. Matt. 19:27, 29, Lk. 5:11, 18:28

to let something be put behind in a place, to leave, to leave behind

## ἠκολουθήκαμεν

PfAI1pl

fr. ἀκολουθεω

figurative extension of 'follow' to follow someone as a disciple, be a disciple, follow

to be a follower or a disciple of someone, in the sense of adhering to the teachings or instructions of a leader and in promoting the cause of such a leader, to follow, to be a disciple of

## V. 29

### ἔφη

AAI3sg

fr. φημι

to state something orally or in writing, say, affirm, with direct discourse, introducing direct discourse

to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

## Ἀμήν

strong affirmation of what is stated, asseverative particle, truly, always with legw, beginning a solemn declaration but used only by Jesus (I assure you that, I solemnly tell you), cf. 3:28, 9:12, 9:1, etc.

strong affirmation of what is declared, truly, indeed, it is true that

## οὐδείς

substantive – no one, nobody

a negative reference to an entity, event, or state, no one, none, nothing

## ἀφῆκεν

AAI3sg

fr. ἀφιημι

to have something continue or remain in a place, leave standing/lying (without concerning oneself further about it), leave, give

to let something be put behind in a place, to leave, to leave behind

### οἰκίαν

social unit within a dwelling, household, family, cf. v. 30, 3:25  
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

### ἀδελφούς

a male from the same womb as the reference person, brother, cf. v. 30  
a male having the same father and mother as the reference person, brother

### ἀδελφὰς

a female who comes from the same womb as the reference person, sister, cf. v. 30  
a female having the same father and mother as the reference person, sister

### μητέρα

female parent, mother, cf. v. 30  
one's biological or adoptive female parent, mother

### πατέρα

the immediate biological ancestor, parent, male, father, cf. v. 30  
one's biological or adoptive male parent, father

### τέκνα

an offspring of human parents, child, without reference to sex, cf. v. 30  
one's immediate offspring, but without specific reference to sex or age, child, offspring

### ἀγρούς

countryside, land, field, in plural – property that is used for farming purposes, farm, estate, cf. v.  
30  
land under cultivation or used for pasture, field, land

### ἕνεκεν

functions as preposition with genitive to indicate cause of or reason for something, because of,  
on account of, for the sake of, cf. 8:35, 13:9  
marker of a participant constituting the reason for an event, because of, for the sake of

### εὐαγγελίου

God's good news to humans, good news as proclamation, cf. 1:15, 8:35  
the content of good news (in the NT a reference to the gospel about Jesus), the good news, the  
gospel

## V. 30

ἐάν

marker of condition, with probability of activity expressed in the verb left open and thereby suited especially for generalized statements, used with subjunctive to denote what is expected to occur, under certain circumstances, from a given standpoint in the present, if, if not, unless  
marker of condition, with the implication of reduced probability, if

λάβη

AAS3sg

fr. λαμβανω

to take into one's possession, take, acquire

to be a receiver, receive, get, obtain

to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver, to receive, receiving, to accept

ἑκατονταπλασίονα

a hundred times as much, a hundredfold, cf. Matt. 19:29, Lk. 18:30

one hundred times as much in quantity, a hundred times, a hundred times as much

νῦν

temporal marker with focus on the moment as such, now, of time coextensive with the event of the narrative, now, at the present time, with focus on the immediate present, designating both a point of time as well as its extent

a point of time simultaneous with the event of the discourse itself, now

καιρῷ

a point of time or period of time, time period, frequently with implication of being especially fit for something and without emphasis on precise chronology

a period characterized by some aspect of special crisis, time, one of the chief terms relating to the endtime, 'the present age', cf. Lk. 12:56, 18:30

an indefinite unit of time (the actual extent of time being determined by the context), time, period of time

οικίας

see above

ἀδελφούς

see above

ἀδελφὰς

see above

μητέρας  
see above

τέκνα  
see above

ἀγροῦς  
see above

μετὰ  
marker of attendant circumstances of something that takes place, with, of other accompanying phenomena, ‘though with persecutions’  
marker of circumstances which contribute significantly to the context of the principal event, with, in

διωγῶν  
a program or process designed to harass and oppress someone, persecution, ‘not without persecutions’  
to systematically organize a program to oppress and harass people, to persecute, to harass, persecution

αἰῶνι  
a segment of time as a particular unit of history, age, the age to come, the Messianic period, cf. Lk. 20:35, 18:30  
a unit of time as a particular state or period of history, age, era

ἐρχομένῳ                      PM/PdepPtcpMSD    fr. ἔρχομαι  
to take place, come, of time, of events and situations that are connected with a certain time, coming, future, imminent, ‘the age to come’ cf. Lk. 18:30  
to move toward or up to the reference point of the viewpoint character or event, to come, coming

ζωήν  
transcendent life, life, the life of the believers, which proceeds from God and Christ, to designate the result of faith in Christ  
to be alive, to live, life

## αἰώνιον

pertaining to a period of unending duration, without end, of eternal life  
pertaining to an unlimited duration of time, eternal, 'so that everyone who believes in him may have eternal life', there is evidently not only a temporal element, but also a qualitative distinction, αἰώνιος evidently carries certain implications associated with αἰώνιος in relationship to divine and supernatural attributes. If one translates 'eternal life' as simply 'never dying' there may be serious misunderstandings, since persons may assume that 'never dying' refers only to physical existence rather than to 'spiritual death' 'unending real life,' so as to introduce a qualitative distinction.

## V. 31

### πολλοὶ

pertaining to being relatively large in quantity or measure, much, extensive, substantive – many  
i.e. persons  
a relatively large quantity of objects or events, many, a great deal of, a great number of

### ἔσονται

FMdepI3pl

fr. εἶμι

to be in close connection (with), is, frequently in statements of identity or equation, as a copula, the equative function, uniting subject and predicate  
to possess certain characteristics, whether inherent or transitory, to be

### πρῶτοι

pertaining to prominence, first, foremost, most important, most prominent, of persons, in contrast to ἔσχατοι, cf. 9:35  
pertaining to being of high rank, with the implication of special prominence and status, great, prominent, important, foremost

### ἔσχατοι

pertaining to furthest extremity in rank, value, or situation, last, last, least, most insignificant, cf. 9:35  
pertaining to being of the lowest status, lowest, least important, last