

## Mk. 10:35-45 mws

### V. 35

προσπορεύονται PM/PdepI3pl fr. προσπορευομαι  
to come up to, approach  
to move toward a reference point, with a possible implication in certain contexts of a reciprocal relationship between the person approaching and the one who is approached, to move toward, to approach, to come near to, 'James and John approached him'

#### Διδάσκαλε

teacher, used in addressing Jesus (corresponding to the title rabbi), cf. v. 17, 20  
one who provides instruction, teacher, instructor, cf. v. 24

#### θέλομεν

PAI1pl

fr. θελω

to have a desire for something, wish to have, desire, want something, cf. v. 36, 43, 6:25, 9:30  
to desire to have or experience something, to desire, to want, to wish

#### ἵνα

marker of objective, that, after verbs with the sense wish, desire, strive, cf. 9:30  
marker of the content of discourse, particularly if and when purpose is implied, that

#### ἐάν

as conjunction, 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

#### αἰτήσωμέν

AAS1pl

fr. αἰτεω

to ask for, with a claim on receipt of an answer, ask, ask for, demand, cf. 11:24  
to ask for with urgency, even to the point of demanding, to ask for, to demand, to plead for

#### ποιήσης

AAS2sg

fr. ποιεω

to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, etc.  
marker of an agent relation with a numerable event, to do, to perform, to practice, to make

### V. 36

#### Τί

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

θέλετέ                      PAI2pl                      fr. θελω  
see above

ποιήσω                      AAS1sg                      fr. ποιεω  
see above

## V. 37

Δός                      AAImp2sg                      fr. διδωμι  
to grant by formal action, grant, allow, frequently of God, grant someone the power or authority, give someone the right, etc.,  
this word relates to an activity or an abstract object, and with translation frequently determined by the noun object, especially often of God and Christ, give, grant, impose, send, of gifts, peace, with ἵνα following, ‘grant that’  
to grant someone the opportunity or occasion to do something, to grant, to allow  
marker of a causative relation, with otherwise almost empty semantic content, to cause, to bring about, to produce

ἵνα  
marker of objective, that, very often the final meaning is greatly weakened or disappears, in this case, ἵνα serves as a substitute for an infinitive that supplements a verb, after verbs with the sense, permit, grant  
marker of the content of discourse, particularly if and when purpose is implied, that

ἐκ  
marker denoting the direction from which something comes, from  
extension from an area or space, usually with the implication of removal out of a delimited area, from, out from, out of

δεξιῶν  
right as opposed to left in a frame of reference, right, frequently in symbolism, sit at someone’s right, i.e. at the place of honor, of the Messiah, cf. v. 40, Matt. 20:21, 23  
pertaining to being to the right of some point of reference, right, right side, ‘let us sit (with you), one at your right and one at your left’  
idiom, literally ‘to sit on the right side of’ to be in a position of high status, to sit on the right side of, to be granted high position, ‘in order that one of us may sit on your right side’ or ‘in order that one of us may be specially honored’

ἀριστερῶν

left (opposite to right), ‘the left side’ on the left, cf. Lk. 23:33

pertaining to being to the left of some point of reference, left, left side, ‘let us sit (with you), one at your right and one at your left’

idiom, literally ‘to sit on the left side of’ to be in a position of high status, but less than in the case of the right side, to be given somewhat less high status, to sit on the left side of’ ‘in order that... the other one might sit on your left side’ or ‘in order that ... the other of us may be honored but in a somewhat less extensive manner’ the equivalent of this entire expression would be ‘in order that one of us may be number one and the other may be number two in your kingdom’ or ‘in order that one of us may be your first officer and the other your second officer in your kingdom’

καθίσωμεν

AAS1pl

fr. καθίζω

to take a seated position, sit down, at someone’s right, cf. v. 40, 12:36, 16:19, Matt. 20:21, 23, Heb. 1:3, 8:1, 10:12, 12:2

to be in a seated position or to take such a position, to sit, to sit down, to be seated, sitting

idiom, literally ‘to sit on the right side of’ to be in a position of high status, to sit on the right side of, to be granted high position, ‘in order that one of us may sit on your right side’ or ‘in order that one of us may be specially honored’

ἐν

marker of a state or condition, in, of being clothed and metaphors associated with such condition, in, with, in all his glory, cf. 8:38

marker of a state or condition, in, with

δόξη

the condition of being bright or shining, brightness, splendor, radiance, especially of God’s self,

the concept has been widened to denote the glory, majesty, sublimity of God in general,

transferred to Christ, majesty, the thought of power, might is also present, cf. 13:26

the quality of splendid, remarkable appearance, glory, splendor

## V. 38

οἶδατε

PfAI2pl

fr. οἶδα

to grasp the meaning of something, understand, recognize, come to know, experience

to comprehend the meaning of something, with focus upon the resulting knowledge, to

understand, to comprehend

τί

see above

αἰτεῖσθε                      PMI2pl                      fr. αἰτέω  
see above

δύνασθε                      PM/PdepI2pl                      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

πιεῖν                      AAInf                      fr. πινω

πίνω                      PAI1sg                      fr. πινω

to drink, in idiom πειν το ποτηριον with added words that make the sense clear, drink the cup = submit to severe trial, or death, cf. Matt. 20:22f., 26:42, Jn. 18:11  
idiom – lit. ‘to drink a cup’ to undergo a trying, difficult experience, to undergo a difficult experience, to drink the cup, to suffer, ‘are you able to drink the cup of suffering that I must drink?’ or ‘are you able to suffer as I must suffer?’

ποτήριον

a vessel used for drinking, cup, cf. v. 39

an object from which one may drink, cup

idiom – lit. ‘to drink a cup’ to undergo a trying, difficult experience, to undergo a difficult experience, to drink the cup, to suffer, ‘are you able to drink the cup of suffering that I must drink?’ or ‘are you able to suffer as I must suffer?’

ἢ

marker of an alternative, or, disjunctive particle, often occurring in interrogative sentences, to introduce a question which is parallel to a preceding one or supplements it  
marker of an alternative, or

βάπτισμα

an extraordinary experience akin to an initiatory purification rite, a plunge, a baptism, metaphorical of martyrdom, cf. L. 12:50, Matt. 20:22

baptism, idiom – lit. ‘to be baptized with a baptism’ to be overwhelmed by some difficult experience or ordeal, to suffer, to undergo

βαπτίζομαι	PPI1sg	fr. βαπτίζω
βαπτισθῆναι	APIInf	fr. βαπτίζω

to cause someone to have an extraordinary experience akin to an initiatory water-rite, to plunge, baptize, of martyrdom, perhaps the stark metaphor of impending personal disaster is to be rendered, ‘are you prepared to be drowned the way I’m going to be drowned?’ cf. v. 39, Matt. 20:22, Lk. 12:50

figurative extension of meaning of baptizw ‘to baptize’ to cause someone to have a highly significant religious experience involving special manifestations of God’s power and presence, to baptize

idiom – lit. ‘to be baptized with a baptism’ to be overwhelmed by some difficult experience or ordeal, to suffer, to undergo

## V. 39

Δυνάμεθα	PM/PdepI1pl	fr. δυναμαι
see above		

ποτήριον  
see above

πίνω	PAI1sg	fr. πινω
πίεσθε	FMdepI2pl	fr. πινω
see above		

βάπτισμα  
see above

βαπτίζομαι	PPI1sg	fr. βαπτίζω
βαπτισθήσεσθε	FPI2pl	fr. βαπτίζω
see above		

## V. 40

καθίσαι	AAInf	fr. καθίζω
see above		

δεξιῶν  
see above

εὐωνύμων

a point of reference opposite of ‘right’ left, ‘at the left’ cf. Matt. 20:21, 23, 25:33, 41, 27:38  
pertaining to being to the left of some point of reference, left, left side

ἐμὸν

pertaining to me (the speaker), especially as possessor, agent, or object of an action, my, mine, as adjective, 'it is not for me to give' cf. Matt. 20:23

pertaining to a speaker, my, mine, of me

δοῦναι

AAInf

fr. διδωμι

see above

ἀλλ'

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

ἠτοίμασται

PfPI3sg

fr. ἔτοιμαζω

to cause to be ready, put/keep in readiness, prepare, Here God is referred to several times as the one who brought the preparation about, cf. Matt. 25:41, Lk. 2:31, 1 Cor. 2:9

to cause to be ready, to make ready, to prepare

## V. 41

ἀκούσαντες

AAPtcpMPN

fr. ἀκουω

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

δέκα

ten

ἤρξαντο

AMI3pl

fr. ἄρχω

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

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

ἀγανακτεῖν

PAInf

fr. ἀγανακτεω

be indignant against what is assumed to be wrong, be aroused, indignant, angry, cf. v. 14

to be indignant against what is judged to be wrong, to be indignant, to be angry with

περὶ

to denote the object or person to which (whom) an activity or especially inward process refers or relates, about, concerning

marker of general content, whether of a discourse or mental activity, concerning, about, of

## V. 42

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, cf. 3:13, 23, 6:7, 7:14  
to call to, with a possible implication of a reciprocal relation, to call, to call to

Οἶδατε      PFAI2pl      fr. οἶδα  
see above

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

δοκοῦντες      PAPtcpMPN      fr. δοκεω  
to appear to one's understanding, seem, be recognized as, be influential, be recognized as being something, have a reputation, 'those who are reputed to be rulers' cf. Gal. 2:2, 6  
those who have a reputation of being important or are generally recognized as being important, important persons, influential persons, prominent persons

ἄρχειν      PAInf      fr. ἄρχω  
to rule or govern, with implication of special status, rule  
to rule or govern, with the implication of preeminent position and status, to rule, to govern

ἔθνῶν  
a body of persons united by kinship, culture, and common traditions, nation, people  
the largest unit into which the people of the world are divided on the basis of their constituting a socio-political community, nation, people

κατακυριεύουσιν      PAI3pl      fr. κατακυριευω  
to have mastery, be master, lord it (over), rule over someone or something, cf. Matt. 20:25  
to rule or reign over, with the implication in some contexts of 'lording it over', to rule, to govern, to reign over

μεγάλοι  
pertaining to being relatively superior in importance, great, generally, of rulers, the great ones, those in high position, cf. Matt. 20:25  
persons of important or high status, important persons, great men, 'and their great men rule over them'

κατεξουσιάζουσιν      PAI3pl      fr. κατεξουσιαζω  
exercise authority, perhaps tyrannize over someone, of the mighty ones of the earth, cf. Matt.  
20:25  
to rule or reign by exercising authority over, to rule, to reign

## V. 43

οὕτως  
referring to what precedes, in this manner, thus, so, 'it is not so among you' cf. Matt. 20:26  
with reference to that which precedes, so, thus, in this way

ἐστιν      PAI3sg      fr. εἶμι  
to take place as a phenomenon or event, take place, occur, become, be, be in  
to occur, of an event, to be, to happen

ἀλλ'  
see above

ἄν  
denoting aspect of contingency, denotes that the action of the verb is dependent on some  
circumstance or condition, would, ever, with subjunctive after relatives, the relative clause  
forming virtually the protasis of a conditional sentence  
ever, whoever

θέλη      PAS3sg      fr. θελω  
see above

μέγας  
see above

γενέσθαι      AmdepInf      fr. γινομαι  
to come into a certain state or possess certain characteristics, to be, prove to be, turn out to be,  
be, become, show oneself like  
to come to acquire or experience a state, to become

ἐν  
marker of a position defined as being in a location, in, among, among, in  
a position within an area determined by other objects and distributed among such objects,  
among, with

ἔσται                      FdepI/Imp3sg              fr. εἶμι  
to be in close connection (with), is, frequently used 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

διάκονος  
one who gets something done, at the behest of a superior, assistant to someone, cf. 9:35, Matt. 20:26, 23:11, Jn. 2:5, 9, 12:26  
a person who renders service, servant

## V. 44

ὅν  
particle denoting aspect of contingency, it denotes that the action of the verb is dependent on some circumstances or condition, aspects of varying possibility or conditionality, with subjunctive, after relatives, the relative clause forming virtually the protasis of a conditional sentence, with future in apodosis, to show that the condition and its results are thought of as in the future, cf. Matt. 5:19  
-ever (wherever, whatever, whoever, however)

θέλη                      PAS3sg                      fr. θέλω  
to have a desire for something, wish to have, desire, want, cf. Matt. 5:40, 12:38, 16:25, 19:17, Lk. 8:20, 23:8, Jn 12:21  
to desire to have or experience something, to desire, to want, to wish

εἶναι                      PAInf                      fr. εἶμι  
ἔσται                      FMI3sg funct. as Imp 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

πρῶτος  
pertaining to prominence, first, foremost, most important, most prominent, of persons, 'whoever wishes to be the first among you, cf. 9:35, Matt. 20:27  
pertaining to being of high rank, with the implication of special prominence and status, great, prominent, important, foremost

δοῦλος

pertaining to being under someone's total control, slavish, servile, subject, one who is solely committed to another, slave, subject, in a positive sense, in relation to a superior human being, of humble service, cf. Matt. 20:27

pertaining to a state of being completely controlled by someone or something, subservient to, controlled by

## V. 45

γὰρ

marker of clarification, for, you see

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

υἱὸς

a person related or closely associated as if by ties of sonship, son, in various combinations as a designation of the Messiah and a self-designation of Jesus, literally the son of the man' the human being, the human one, as a byname in reference to Jesus and in an exclusive sense the Human One, the Human Being, one intimately linked with humanity in its primary aspect of fragility, yet transcending it, in every case the title is applied by Jesus to himself

a person of a class or kind, specified by the following genitive construction, son of..., person of..., one who is...

a title with Messianic implications used by Jesus concerning himself, 'Son of Man'

ἀνθρώπου

a member of the human race, with focus on limitations and weaknesses, a human being, Jesus Christ as one who identifies with humanity

a human being

a title with Messianic implications used by Jesus concerning himself, 'Son of Man'

ἦλθεν

AAI3sg

fr. ἔρχομαι

of movement from one point to another, with focus on approach from the narrator's perspective, come, of making an appearance, come before the public, appear, of Jesus as Messiah  
to move toward or up to the reference point of the viewpoint character or event, to come, coming

διακονηθῆναι                      APlnf                      fr. διακονεω

διακονῆσαι                      AAInf                      fr. διακονεω

to function as an intermediary, act as go between/agent, be at one's service, with intermediary function either expressed or implied, 'came not to be served, but to serve' i.e. the Human One came to carry out an assignment not to benefit himself but others [by giving his life in ransom], cf. Matt. 20:28

to render assistance or help by performing certain duties, often of a humble or menial nature, to serve, to render service, to help, service, help

ἀλλὰ

see above

δοῦναι                      AAInf                      fr. διδωμι

to dedicate oneself for some purpose or cause, give up, sacrifice, give oneself up, sacrifice oneself, 'give oneself up as a ransom for many' cf. Matt. 20:28, 2 Cor. 8:5, 1 Tim. 2:6, John 10:15, Gal. 1:4, Titus 2:14

idiom, 'to give one's life' to die willingly, with the implication of it being for some purpose, to die for, to lay down one's life, to give one's life

ψυχὴν

life on earth in its animating aspect making bodily function possible, the condition of being alive, earthly life, life itself, cf. Matt. 20:28, Jn 10:11, 15, 17, 13:37, 15:13

idiom, 'to give one's life' to die willingly, with the implication of it being for some purpose, to die for, to lay down one's life, to give one's life

λύτρον

price of release, ransom, especially also the ransom money for the manumission of slaves, 'give up one's life as a ransom for many' cf. Matt. 20:28

the means or instrument by which release or deliverance is made possible, means of release, ransom, 'to give his life as a ransom for many' or 'to die as a means of liberating many'

ἀντὶ

marker indicating a process of intervention, the sense 'in place of' can develop into 'in behalf of, for' someone, 'a ransom for many' cf. Matt. 20:28, 17:27

marker of a participant who is benefited by an event, usually with the implication of some type of exchange or substitution involved, for, on behalf of

marker of an exchange relation, for, in place of

πολλῶν

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