

The boxes in this left-hand column provide parsing options for Greek verbs.

The Vocabulary Box lists Greek words that appear in this section of Mark 13.

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀφήμι
 ἀφεθῆ
 βλέπω
 Βλέπεις
 διδάσκαλος, ὁ
 ἱερόν, τό
 Ἰάκωβος, ὁ
 Ἰησοῦς, ὁ
 Ἰωάννης, ὁ
 καταλύω
 καταλυθῆ
 λίθος, ὁ
 μαθητής, ὁ
 μέγας, μεγάλη, μέγα
 Πέτρος, ὁ

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

This right-hand box provides extra info on grammatical and other topics.

CONJUNCTIONS

ἀλλά ἵνα
 δὲ καὶ
 εἰάν ὅτι
 ὥς

NEGATIONS: NO/NOT

οὐ, οὐχ,
 μή

PRACTICAL APPLICATION & OTHER NOTES

Conversational Koine Greek: When To Just Say Οὐ
 Say οὐ before a word beginning with a consonant: οὐ νυστάζει (2Pe 2.3).
 Say οὐκ before a word beginning with *smooth breathing*: οὐκ οἶδασιν (Jud 1.10)
 Say οὐχ before a word beginning with *rough breathing*: οὐχ ἁμαρτάνει (1Jo 5.18)
 Say μή in a non-indicative statement: Μὴ ἀγαπᾶτε τὸν κόσμον (1Jo 2.15)

This box is a place to write down insights that were surfaced by our discussion of the passage.

THE DEFINITE ARTICLES

	Mas.	Fem.	Neu.	
Singular	Nominative	ὁ	ἡ	το
	Accusative	τον	την	το
	Genitive	του	της	του
	Dative	τω	τη	τω
Plural	Nominative	οι	αι	τα
	Accusative	τους	τας	τα
	Genitive	των	των	των
	Dative	τοις	ταις	τοις

In grammar, the word *the* is called the definite article. An article is normally a part of speech that determines whether a noun is definite or indefinite. In English we have the indefinite articles, *a* and *an*. Koine Greek has no indefinite article; Greek nouns are made indefinite by their lexical meaning, or by the lack of a preceding definite article or other determiner. Thus, ὁ λόγος means “the word,” while λόγος standing alone means “a word.”

There are other determiner words like the demonstrative pronouns, *this* and *that* (see page B-28). Unlike other determiners, though, the definite article cannot stand alone. It makes sense to say, “I want *that*,” but it doesn’t make sense to say, “I want *the*.” (The article *can* stand alone when used as a pronoun; see page B-15).

SOME KOINE GREEK BACKGROUND

The *Koine* (= “common”) Greek of the Bible and early Christian writings was preceded by Classical Greek (until 323 BC) and followed by Medieval Greek (after AD 330). *Koine* arose as the common dialect of the armies of Alexander the Great as they broke through national boundaries, and mixed cultures on their eastward march to Mesopotamia. Koine Greek is based upon Classical Attic Greek, and has elements of other Greek dialects mixed in.

The *names* of the letters in the Greek alphabet are meaningless other than signifying their referent and beginning with the sound that their letter makes. This is because the Greek alphabet was adapted from the Phoenician-Semitic alphabet. “The Greek letters used in the most ancient inscriptions are, as to *form*, essentially the same as the corresponding characters found in Phoenician inscriptions and on Hebrew coins” (E. A. Sophocles, 1854). The earlier Semitic letters were pictograms that meant something. The West Semitic word *Aleph*, for example, meant *ox*, and the letter Aleph represented a bovine head with horns. The ancient meanings of these pictograms did not carry over into the corresponding Greek letters.



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VOCABULARY

ἀκοή, ἡ
 ἀκούω
 ἀκούσητε
 ἄρχω
 ἤρξατο
 βασιλεία, ἡ
 γίνομαι
 γενέσθαι
 ἐγείρω
 ἐγερθήσεται
 ἔρχομαι
 ἐλεύσονται
 θροέω
 θροεῖσθε
 πλανάω
 πλανήσουσιν

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INFLECTION

An **inflection** is the change in the form of a word to express grammatical meanings such as case, number and tense. An **inflected language** is a language in which words typically have more various forms in order to express different grammatical functions.

To state the inflected form (or forms) of a word is to **decline** it.

A grouping of similarly inflected substantives into a pattern (paradigm) is called a **declension**.

To state an **inflected** form (or the **inflected** forms) of a particular verb is to **conjugate** it. The pattern (paradigm) of the **inflected** forms of a class of verbs, often presented in a table or list, is called a **conjugation**.

PRACTICAL APPLICATION & OTHER NOTES

Learn *Koine Greek* phrases:
 ἀγωνίζομαι = "I am engaging in a struggle."
 ἐπαγωνίζομαι = "I am struggling for ..."
 ἀνταγωνίζομαι = "I am struggling against ..."

SEMANTIC DOMAINS & SEMANTIC FIELDS

Semantics is the study of word meaning. A **semantic domain** is the category of meaning that a particular word shares with other words. In the box below, I have laid out Louw and Nida's New Testament **semantic domain** for the topic, "Pain and Suffering." Awareness of **semantic domains** is important, because a **semantic domain** reveals the alternate words that *could have been used* in a given passage. Knowing the words an author chose *not* to use, gives greater meaning to the words he *did* choose to use. In the Olivet Discourse (Mark 13.8), why did Jesus

describe the eschatological sufferings as "birth pains" (ὠδίνων) rather than simply as "pains" (πόνος, Rev 21.4), or more acutely as "torments" (βασανισμός)?

Write your answer here:

Pain, Suffering: A Semantic Domain

πόνος = pain

πάσχω = I suffer

συμπάσχω = I suffer with

προπάσχω = I suffer before

συμπαθέω = I suffer with

πίνω ποτήριον = I drink a cup

βάπτισμα βαπτίζομαι = I am baptized with a baptism

αἴρω τὸν σταυρόν = I take the cross

συγκάμπτω τὸν νῶτον = I bend the back, fig. bend under weight of troubles

παθητός = subject to suffering

κέντρον = sting = power to hurt

ὠδίν = birth pain

ὠδίνω = I suffer birth pain

συνωδίνω = I suffer anguish with

κακοπαθέω = I suffer hardship, distress

βασανισμός = pain of torture or torment

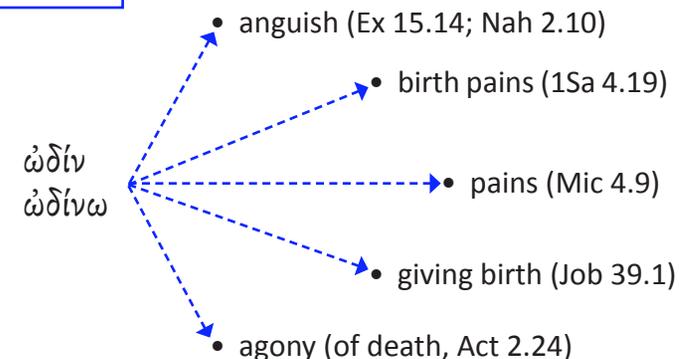
πύρωσις = burning, fig. ordeal

ὀδυνάομαι = I suffer severely

πίπτω ἐπί τινα = fall upon someone

A **semantic field** is the set of all the possible meanings that a particular word can express if it were used in all its possible contexts. For example, consider the possible meanings of the word family ὠδίν, ὠδίνω:

Because ὠδίν has a semantic range of various possible meanings, we realize that we cannot interpret the word ὠδίνων without a context. **Context determines meaning.**



GNT: MARK 13 LESSON 3
MARK 13.9-13

Roderick Graciano
 Timothy Ministries
 2017

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VOCABULARY

ἅγιος , ἰα, ον
 ἄγω
 ἄγωσιν
 βασιλεύς, ὁ
 δεῖ
 εὐαγγέλιον, τό
 θάνατος, ὁ
 μαρτύριον, τό
 παραδίδωμι
 παραδιδόντες
 παραδώσει
 παραδώσουσιν
 πατήρ, ὁ
 πνεῦμα, τό
 σώζω
 σωθήσεται

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CONCORD AND ITS EXCEPTION

Concord, also called *Agreement*, is the general rule that a subject and verb must agree in person and number. However, neuter plural subjects often take a singular verb. We see this exception in Mark 4.4, *the birds (pl.) devoured (sing.)*; 4.36, *boats was*; 4.37, *waves was breaking*; 9.3, *garments ... became*; 13.4, *things will be*; 16.17, *signs ... these will accompany*.

As Daniel Wallace explains, "It is an example of *constructio ad sensum* (construction according to sense, rather than according to strict grammatical concord). Since the neuter usually refers to impersonal things (including animals), the singular verb regards the plural subject as a collective whole." See *Greek Grammar beyond the Basics*, (Zondervan, 1996).

PRACTICAL APPLICATION & OTHER NOTES

The Future is the only true Greek tense. It is the only one of the six Greek tenses that consistently expresses a temporal sense. The other five Greek tenses express perfective or imperfective aspect (whether the action is completed or yet to be completed) and also proximity or remoteness (whether temporal or spatial).

FORMING THE FUTURE TENSE OF δίδωμι

The Present Tense of δίδωμι (*I give*):

δί δω μι	I give
δί δω ς	You give
δί δω σιν	He/she/it gives
δί δο μεν	We give
δί δο τε	You give
δι δό ασιν	They give

The Future Tense of δίδωμι (*I shall give*):

δώ σ ω	I shall give
δώ σ εις	You shall give
δώ σ ει	He/she/it shall give
δώ σ ο μεν	We shall give
δώ σ ε τε	You shall give
δώ σ ουσιν	They shall give

The verb δίδωμι is very common in the NT, occurring 415 times; 21 times in the Present Active and 50 times in the Future Active. The verb means *to give*, but with the added prefix, παρα, it means *to give over, give up, hand over* or *to betray*. This word, παραδίδωμι, occurs 119 times in the NT. It's used in Romans 8.32 where Paul says that God *handed over* His own Son for us all. John used it to describe Jesus *giving up* His own spirit (John 19.30). Many of the occurrences of these two words in the NT underscore the *giving attitude of God toward fallen and needy humanity*. It should not seem unjust to us when Jesus warns His disciples in the Olivet Discourse that *they* will also be *given over* in the course of fulfilling Christ's commission.

GNT: MARK 13 LESSON 4
MARK 13.14-23

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 2017

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	Singular	Plural
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VOCABULARY

ἀγρός, ὁ
 αἶρω
 ἄραι
 ἀναγινώσκω
 ἀναγινώσκων
 ἀρχή, ἡ
 βδέλυγμα, τό
 γαστήρ, ἡ
 δίδωμι
 δώσουσιν
 ἐκλεκτός, ἡ, ὄν
 ἔχω
 ἐχούσαις
 ἡμέρα, ἡ
 θλίψις, ἡ
 κύριος, ὁ

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

A PERTINENT PARTICIPLE

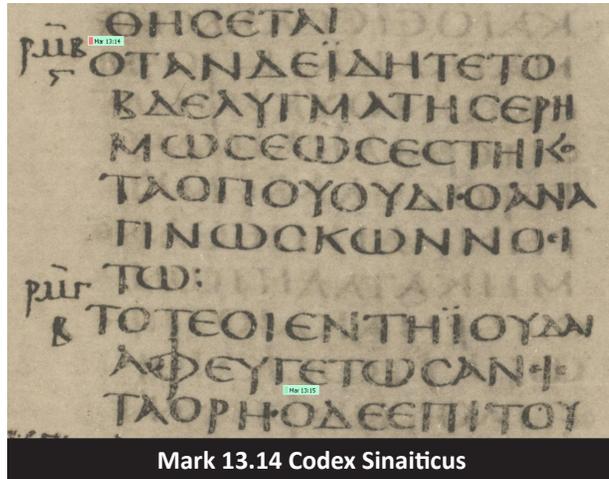
In biblical Greek, participles are **verbal adjectives**. Neither the verbal nor adjectival nature of a participle is ever completely absent. The perfect participle in Mark 13.14, ἐστηκότα, adjectivally modifies the “abomination of desolation.” It emphasizes that the abomination will be *in a state* of standing; it won’t just stand for a moment in the holy place. The perfect tense of this participle (though it has present force) also serves to draw our attention in close to this fact that the abomination of desolation will be a standing thing!

PRACTICAL APPLICATION & OTHER NOTES

Learn more about participles: Go to http://www.tmin.org/pdfs/A_Grk_2016_2nd_Ed.pdf
 Download this section of our Greek syllabus, and read pages 62-66.

THE ABOMINATION OF DESOLATION

GNT: MARK 13 LESSON 4B



says, “in the holy place,” we can expect this abomination to involve a gross religious affront to the God of Israel by way of idol worship. This is exactly what 2 Thessalonians 2.3-4 and Revelation 13 lead us to expect: Antichrist and his image claiming worship *in the temple* of God. That the abomination of desolation will be “offered” or “set up” (Heb.: קָרָב, Daniel 11.31), implies that it is the image itself. In Mark 13.14 the word *abomination* is neuter in gender, while the participle describing it as “standing” is masculine (cf. neuter in Matthew 24.15); this implies that the abominable image will have a masculine aspect.

The term *desolation* is primarily associated in Scripture with the wilderness (ἔρημος) of Israel’s wanderings during the exodus, and with the emptiness of the land during Israel’s exiles. An *abomination of desolation* implies a blasphemous thing that will force the Jewish people out of the temple precincts, and perhaps out of the land. The “desolation” (ἔρημώσεως) aspect of the abomination may connect with the prophecy in Revelation 12.13-14 of the woman (Israel) fleeing to, and being cared for in, a desolate wilderness (ἔρημος).

Countless commentators have identified the *abomination of desolation*, first mentioned by Daniel (Daniel 9.27, 11.31, and 12.11), with the desecration of the temple in 167 BC by the Greek despot Antiochus IV

In Mark 13.14 and Matthew 24.15, the word *abomination* recalls the warnings of the Mosaic law against sexual perversion and everything associated with idol worship. Since Mark speaks of the abomination as standing where it should not, and Matthew more specifically

“Epiphanes.” That Jesus, in about AD 30, speaks of the abomination of desolation “spoken of through Daniel” as yet future, tells us that the blasphemy of Antiochus was not the complete fulfillment of this prophetic event. Therefore, many commentators also identify the *abomination of desolation* as a desecration of the temple by the Roman general Titus in AD 70. However, both the Seleucid (Greek) and Roman interpretations of the abomination of desolation refer to historical events that did not fulfill all the *details* of the original prophecy in Daniel 9.25-27.

The Daniel prophecy predicts the destruction of the city and temple that occurred in AD 70, but attributes that destruction, with its desolations, to *the people* of a ruler who will come [later]. That later “prince” will “make a firm covenant with the many for one week” of years, and then “in the middle of the week” will stop the temple sacrifices, at which point the abominations occur until “a complete destruction” is poured out upon the desolator. In His Olivet Discourse (Matthew 24, Mark 13), Jesus tells us that following upon the abomination of desolation will occur unprecedented tribulation, and then *immediately after that tribulation*, the sun, moon and stars will be darkened and He Himself will visibly return in the clouds.

In the profanations committed by Antiochus and Titus, I’ve not found fulfillments of:

1. The seven-year covenant.
2. The rescinding of the covenant and abolishing of the sacrifices at the midpoint of the seven years (when the abomination of desolation occurs).
3. The darkening of the sun, moon and stars.
4. The visible return of Christ in the clouds.

Therefore, the best commentaries recognize *preliminary, foreshadowing* fulfillments of the abomination of desolation under Antiochus and Titus, but explain that the final and complete fulfillment of this event awaits the End Time.

GNT: MARK 13 LESSON 5
MARK 13.24-27

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 2017

PERSON & NUMBER		
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2nd	You	You ←
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TYPICAL AKTIONSSART	TENSE FORMS
Durative	Present ←
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Indicative: Indicates
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VOICE
Active: Subject does action ←
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VOCABULARY		
Theme Words In Mark 13		
μή	13x	[do] not
οὐ	12x	no, not
εἶμι	11x	be
γίνομαι	7x	become, occur
λέγω	7x	say
πᾶς	7x	all, every
ἡμέρα	6x	day
βλέπω	5x	see
Βλέπετε		
οὐρανός	5x	sky, heaven
δίδωμι	4x	give, grant
ἔρχομαι	4x	come, arrive

Diphthongs are marked in blue, letters with a shifted pronunciation are in red.

THE MESSAGE OF MARK 13

Morna Hooker summarizes the message of Mark 13 with this outline:

vv. 5–8 Take heed: the End is not yet.
 vv. 9–13 Take heed: you must endure.
 vv. 14–20 But when this happens, then act.
 vv. 21–23 Take heed: do not be misled.
 vv. 24–27 But when this happens, it is the End.
 vv. 28–31 And when this happens, he is near.

I only agree with about 50% of what Morna Hooker says in her *Black's New Testament Commentary: The Gospel according to Saint Mark*. Nevertheless, her outline of Mark 13 captures the Lord's purpose to give his disciples the perspective they would need for the coming persecution, religious deceptions and political upheavals. The Lord's warnings are amazingly relevant today!

PRACTICAL APPLICATION & OTHER NOTES

parataxis. n. The linking of clauses or phrases together without utilizing conjunctions that mark subordinate relationships. Paratactic style is characteristic of Semitic languages in that the term applies when conjunctions are present (including an excessive use of καί), but subordination of thought is downplayed.

Bookends and Hinge

In the Olivet Discourse, the Lord tells us the events that will book-end the Great Tribulation: The appearance of the Abomination of Desolation at the front end, and the darkening of the sun, moon and stars at the back end. It is reasonable to assume that the appearance of the Abomination of Desolation will **immediately** precipitate the Tribulation, as scandalized Jews and Christians react and Antichrist retaliates. The Lord tells us explicitly, though, that the darkening of the celestial bodies will occur “**immediately after** the tribulation of those days” (Matthew 24.29). In fact, the darkening of the sun, moon and stars will occur so quickly after the end of the Tribulation time, that Mark 13.24 pictures the celestial sign as occurring still within “those days” of tribulation. In other words, the sun, moon and stars will be darkened before the world fully understands that the Great Tribulation is over.

While the darkening of the sun, moon and stars marks **the end** of the Tribulation, it also marks **the beginning** of the Day of the LORD. Joel said it would happen *before* the Day of the LORD comes (Joel 2.31), and Amos said it would be *in* that Day that the sun would go down at noon, and the Lord would “make the earth dark in broad daylight” (Amos 8.9). Isaiah 13.10 associates the darkening of the celestial bodies with the Day of the LORD, and Isaiah 24.21-23 hints that the moon and sun will remain dimmed in that Day.

So, will the darkening of the sun, moon and stars occur immediately after the Tribulation (Matthew 24.29), or in the final days of the Tribulation (Mark 13.24)? Will it occur *before* the Day of the LORD (Joel 2.31), or *in* the Day of the LORD (Amos 8.9)? Apparently this celestial event will be the hinge sign, overlapping the end of the Tribulation and the beginning of the Day of the LORD.

The Parousia

Two events follow the celestial sign (Mark 13.26-27):

1. The Son of Man will appear and be seen coming on the clouds with power and great glory.
2. The angels will gather His elect from earth and heaven.

Thus, the chronological markers in the Olivet Discourse make it unmistakable that the *parousia*, the Lord’s coming, will occur after the tribulation, as will the gathering of His elect.

This being the case, what of the pre-Tribulation rapture idea? Will there be two *parousias* (Matthew 24.3,27,37,39 and 1Thessalonians 4.15; 5.23), and two gatherings of His elect (Mark 13.27 and 2Thessalonians 2.1)? Two *parousias* and two *gatherings* **must occur** if there is to be a pre-Tribulation rapture, because the description of the rapture in 1Thessalonians 4.14-17 describes a “coming (*παρουσία*) of the Lord,” just like the Olivet Discourse does. However, whereas the Olivet Discourse provides chronological markers relating to the appearance of the Abomination of Desolation, the Great Tribulation and the darkening of the sun, moon and stars, the rapture passage of 1Thessalonians 4 mentions none of these things. In other words, the 1Thessalonians passage neither says that the rapture will occur before the tribulation, nor after; the chronology of these events was not Paul’s concern in writing to the Christians in Thessaloniki. Therefore, without some explicit teaching from other Scripture telling us of a coming of the Lord and a gathering of His people *before* the Great Tribulation, we must assume that the Olivet Discourse and Paul’s description of the rapture in 1Thessalonians 4.14-17 speak of the same descent of the Lord from heaven, the same coming, the same trumpet blast, and the same gathering of the elect, i.e., both passages describe the same one event.

The Universal Gathering

The gathering of the Lord’s elect in the Olivet Discourse echoes the earlier prophecies of the regathering of *repentant* Jewish exiles (Deuteronomy 30.4; Isaiah 27.13). The gathering that begins with the rapture of all believers, deceased and living, Jew and Gentile, will continue with the regathering of the Jewish Diaspora – living in unbelief until the *parousia* – to their ancestral land. At the moment of the rapture, though, all who already belong to the Son of Man by faith will be gathered “from the farthest end of the earth to the farthest end of the heaven” (Mark 13.27). Paul helps us understand what this means: it will involve living believers being caught up, and the bodies of “the dead in Christ” – Jew and Gentile – rising from their graves to be united with their souls coming from heaven (1Thessalonians 4.14-17). All who have been saved, from Adam til the time of the darkening of the sun, moon and stars, will be gathered to the Lord Jesus in the rapture.

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ἀμὴν
 γενεά, η
 γῆ, η
 γινώσκω
 γινώσκετε
 ἐγγύς
 ἤδη
 θύρα
 μανθάνω
 μάθετε
 παραβολή, ἡ
 συκῆ, ἡ
 φύλλον, τό

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THE PARABLE OF THE FIG TREE

The first article used by Jesus in Mark 13.28, *the fig tree*, may be anaphoric (see p. B-11), pointing to something already mentioned. If so, it points to the fig tree that Jesus had just cursed on His way into town (Mark 11.12-20). The disciples had already been taught *an application* from the event of that fig tree's effective cursing: "Have faith in God" (Mark 11.22). Now they must learn *the parable* of it, i.e., its lesson: A fig tree gloriously in leaf *must* hold the promise of imminent fruit, i.e., it must promise the quickly approaching summer harvest, else it is to be cut down (cf. Luke 13.6-9). The glorious temple that prompted the Olivet discourse was decorated with gold, but was no longer bearing good fruit, so Jesus confidently predicted its destruction. Israel herself, however, was a fig tree that would be made tender by the tribulations described in the discourse (Zec 12), tribulations which will hold the promise of the nation's approaching millennial fruitfulness.

PRACTICAL APPLICATION & OTHER NOTES

It's a challenge in written communication to express the attitude and tone that is communicated in spoken words by decibel level, elongation of syllables and facial expression. When we write, we try to compensate for what we cannot communicate tonally and facially by our use of punctuation, underlining, bold or italicized font *and by* lexical choices, as well as by grammatical and syntactical constructions. Of course the biblical authors didn't have the font choices that we do, nor did they use much punctuation (or underlining), and so were limited to making lexical, syntactical and grammatical choices in order to most fully express the relative importance of any particular part of a sentence. As students of the Scriptures in English translation, *we can only hope* to recognize what biblical authors wanted us to focus on within a particular sentence. As students of the Hebrew and Greek Scriptures, however, we can learn to recognize all kinds of marked words and constructions.

Markedness is a complex but vital and fascinating topic in linguistics and biblical exegesis. Words and phrases in the Greek New Testament are marked in different ways and for different reasons. It's tempting to say that a marked word or phrase expresses **emphasis**, but we generally use the word *emphasis* too ambiguously to be truly helpful in exegesis (I'm guilty!). I'm going to try to start using Steven E. Runge's definition of *emphasis*: the extra attention drawn to **the most important information** in a given context. **Markedness**, however, indicates many other meaningful ideas besides "most important." For example, animal names can be marked for sex: the noun *horse* is unmarked for sex, but the terms *mare* and *stallion* are marked for female and male respectively. This is an example of **semantic marking**. Pronouns are **grammatically marked** for number (e.g., I vs. we) and gender (e.g., he vs. she), though in English, the pronouns *we*, *you* and *they* are marked for number (=plural) but not for gender since they could refer to either masculine or feminine entities.

Then there is **syntactic marking** that has to do with the arrangement of words in a sentence. Hebrew is a **VSO** (verb-subject-object) language, meaning that the main verb in a sentence tends to precede the subject and object. Therefore, when the object or subject is placed before the verb, that foregrounded item is given prominence. Biblical Greek, on the other hand, is **SO**, with the verb falling before or after the object (SOV, SVO). Alterations to this pattern (OSV, OVS, VOS, OS) give prominence to the subject, although, according to Nigel Turner (in Moulton's *Syntax*), verb first (VSO) in biblical Greek is a Hebraism. The Hebrew authors of the NT often tried to put their verbs as near the beginning of a clause as possible, "followed by pers. pronoun, subject, obj., supplementary ptc." Though it has little to do with word order, we can get a sense of syntactic marking by comparing the unmarked sentence, "God gave the ten commandments," with the marked sentence, "It was God who gave the ten commandments." The way we put the words together in the second sentence has the effect of putting the word *God* in bold font, and conveys the **privative opposition** (A vs. *not-A*) that it was God and not Moses (or some other human) who originated the commandments.

Finally (for our present purposes), let's consider **pragmatic marking**. This kind of marking has to do with the **pragmatic effect** of a certain word or phrasing on a particular audience, apart from the inherent meaning (semantic meaning) of the words. When the husband gets home from work, and the wife says, "**Your** son clogged the toilet," there is no unusual meaning nor arrangement of the words themselves, but in the relational context of husband and wife, the marked pronoun *your* (as opposed to the unmarked pronoun *our*) has the pragmatic effect of the wife distancing the son in question from herself, and associating that son more closely to the husband.

Our English versions often obscure markedness, as the NASB does in Mark 13.28: The Greek text foregrounds the prepositional phrase of the first clause, pushing the main verb to the middle of the clause. The ESV keeps this sequence, "**From the fig tree** learn its lesson," but the NASB translates with the unmarked (i.e., normal English sequence), "Now **learn** the parable from the fig tree." The NASB de-emphasizes "the fig tree," and obscures the **pragmatic marking** alluding to the cursing of the fig tree that the disciples had recently witnessed (Mark 13.12-20).

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἄγγελος, ὁ
 δοῦλος, ὁ
 ἐντέλλω
 ἐνετείλατο
 ἐξουσία, ἡ
 ἔργον, τό
 εὕρισκω
 εὔρη
 μεσονύκτιον, τό
 οἰκία, ἡ
 πατήρ, ὁ
 υἱός, ὁ
 ὥρα, ἡ

Diphthongs are marked in blue, consonants with a shifted pronunciation in red.

FIGURES OF SPEECH IN MARK 13

V. 8, **Metaphor:** “beginning of birth pangs” = preliminary trials before the “hard labor” of the unprecedented Tribulation.

V. 14, **Idiom:** “reader” = one who reads a text and comments upon it in the assembly.

V. 26, **Mesozeugma:** “power great and glory” = “great power and great glory.”

V. 27, **Merism:** “from the farthest end of earth to the farthest end of heaven” = everywhere.

V. 31, **Merism:** “heaven and earth,” = the totality of the material universe.

V. 31, **Synecdoche:** “my words” = “my message,” or “the whole message I have just given you.”

V. 32, **Metonymy:** “day or hour” = “the precise time of the event.”

PRACTICAL APPLICATION & OTHER NOTES
 Asyndeton in Mar 13.33.

THE CHRISTOLOGY OF MARK 13

GNT: MARK 13, LESSON 7B

What do the following statements of Jesus reveal or imply about His nature and character?

2 Jesus said to him, "... There will not be left here one stone upon another that will not be thrown down."

6 "Many will come in my name ..."

13 "you will be hated by all for my name's sake."

23 "I have told you all things beforehand."

26 "... they will see the Son of Man coming in clouds with great power and glory."

27 "... he will send out the angels and gather his elect ..."

31 "Heaven and earth will pass away, but my words will not pass away."

32 "... that day or that hour, no one knows, not even the angels ... nor the Son ..."