

***Euthus* or Immediately in the Gospel of St Mark**

Those who are familiar with the four Gospels recognize the almost stark brevity of St Mark's Gospel. It comes across more as a thumbnail sketch of Jesus, just the essentials along with a somewhat terse account of the resurrection. That gives it a unique character reenforced, if you will, by the adjective *euthus* or immediately as presented here. Not only that, the conjunctive *kai* usually translated as "and" is ever present. It serves to connect events and speed the reader along to what comes next. You don't get this sense so much in translation but in the original Greek. *Kai* will be pointed out each time it begins a given verse simply because it bears a certain similarity to the function of *euthus*. It's insertion in just about every reference may come across as a bit tedious but necessary in the long run to get an overall view of Mark's Gospel.

What's striking about St Mark's frequent use of *euthus* is that it infers straightness as well as directness. Actually in an English language biblical concordance I found thirty-five references to this adverb, quite a large amount and surpassing the other three Gospels. In light of this I figured it might be worth taking a look at these references. Surely they would shed some light on the brevity and fast-paced nature of what we find in Mark's account. And so we have the document at hand.

A brief personal note. Over the years I've found that working on a small document like this has proven to have a lasting impact with regard to the text at hand. By singling out a particular word here and there and putting them together makes the larger text easier to remember over a longer period of time. Besides, it provides a helpful interval with regard to work on larger projects.

The English text is **The Holy Bible, Revised Standard Version** (Second Catholic Edition, San Francisco, 2006)

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1.10: And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove.

This verse begins with the conjunctive *kai* as "and." As pointed out in the Introduction, *kai* has more or the less the same force, if you will, as *euthus*. It does

so by reason of being connected with Jesus having been baptized in the Jordan River in accord with the previous verse. *Euthus* ties together as one Jesus coming from Nazareth to the Jordan River to leaving the river. What caught his attention was a *skizo* or tear with regard to the heavens or sky above, this verb suggestive of a violent action. It's hard to imagine such ripping of the clear blue sky in a desert environment. That is to say, the *skizo* must have come across as all the more dramatic. When this happens, just as *euthus*, if you will, the Spirit or *Pneuma* came down upon Jesus. Note the two prepositions: *kata-* or down and *eis*, literally "into him." *Peristera* or dove (also as pigeon) is the noun for *Pneuma*, the latter essentially as breath or wind.

1.12: The Spirit immediately drove him out into the wilderness.

A verse beginning with the conjunctive *kai*, "and" though not in the **RSV**. While this was going on, we can assume that the heavens remained ripped open as with a wound. It would have to be as such so that the *Pneuma* could fly back up through the heavens after which the breach was healed.

1.18: And immediately they left their nets and followed him.

A verse beginning with the conjunctive *kai*, "and." Two opposite actions are united by *euthus*, *aphiemi* and *akoloutheo*. The former is a leaving behind (*apo-*) whereas the latter is a following behind, both with regard to fishing which is a manner of life and income. The two verbs are in response to Jesus saying in vs. 17 "Follow me," *deute* being an adverb. If Jesus had said this in isolation, if you will, Simon and Andrew would not have listened. It was Jesus making a comparison between this *deute* and taking up the occupation of fishermen that attracted them. If not fish, why not men? they thought. That'd be something within our capacity.

1.20: And immediately he called them; and they left their father Zebedee in the boat with the hired servants and followed him.

A verse beginning with the conjunctive *kai*, "and." A second instance of *euthus* with Jesus calling Simon and Andrew, the first as in vs. 17 a simple saying and the one at hand a calling or summoning. It's as though the first was required for the second to have effect; i.e., *eipen* followed by *kaleo* (i.e., said and called). Here the *aphiemi* as with the nets in vs. 18 concerns the father of both brothers and servants. Instead of *akoutheo* as in that verse, the verb here is *aperchomai*,

the preposition *apo-* from suggestive of a more radical departure.

1.21: And they went into Capernaum; and immediately on the Sabbath he entered the synagogue and taught.

A verse beginning with the conjunctive *kai*, “and.” Three instances of the preposition *eis* or into: with regard to Capernaum, prefaced to *poreuomai*, to go or to travel and the synagogue. They have a way of pointing to the intimate relationship between Jesus teaching (*didasko*) and the synagogue.

1.23: And immediately there was in their synagogue a man with an unclean spirit.

A verse beginning with the conjunctive *kai*, “and.” The verse suggests that this man appeared all at once or uninvited. The *pneuma* or spirit in him is unclean, *akathartos* is applicable either with regard to ritual impurity or as here, a *pneuma* in opposite to Jesus.

1.29: And immediately he left the synagogue and entered the house of Simon and Andrew with James and John.

A verse beginning with the conjunctive *kai*, “and.” Two uses of the preposition *ek* or from: with regard to the synagogue and prefaced to the verb *erchomai*, to go from. Compare with the preposition *eis* or into, that is, into the house of the four disciples. The house was where Simon’s mother-in-law lay ill. Nothing is said of his wife; if present, it was quite awkward, he having left her to follow Jesus.

1.30: Now Simon’s mother-in-law lay sick with a fever, and immediately they told him of her.

Apparently those in the house...Simon’s wife, relatives or others...rushed past him and went directly or *euthus* to Jesus.

1.42: And immediately the leprosy left him, and he was made clean.

A verse beginning with the conjunctive *kai*, “and.” The leprosy left as soon as Jesus touched the man indicated by two uses of the preposition *apo* or from: prefaced to the verbal root *erchomai* or to come and with regard to “him.” This double *apo* is followed at once by *katharizo*, of being made clean or here, cured.

2.8: And immediately Jesus, perceiving in his spirit that they questioned like this within themselves said to them, “Why do you question like this in your hearts?”

A verse beginning with the conjunctive *kai*, “and.” Reference is to the scribes described in vs. 6 as “sitting there” which intimates they were constantly on the watch to trip up Jesus. Note the two inward references, if you will: Jesus perceiving in his spirit or *pneuma*, *epiginosko* literally to have knowledge upon (*epi-*). It is situated squarely in his heart, *kardia*. The second reference is literally “in themselves” with the verb *dialogizomai* which means to plan, to devise and on occasion as here in a negative sense. The preposition *dia-* or through prefaced to the verbal root suggests a sense of conniving. Jesus thus addresses the scribes from his *pneuma* to their *kardia*.

2.12: And he rose and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God saying “We never saw anything like this!”

As soon as (*euthus*) the paralytic was healed by Jesus, he left without saying a word which was part of the amazement and cause for glorifying God. The two verbs are *existemi* and *doxazo*, the former with the preposition *ex-* or from prefaced to the root *histemi*, to stand...to stand-from. When the people exclaimed they never saw anything like this, they wished the man would remain so they could ask him questions. This makes you wonder how people cured by Jesus fared afterwards.

3.6: The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.

A verse beginning with the conjunctive *kai*, “and,” but is not in the **RSV** translation. Note the sequence of verbs, all connected with *euthus*: *exerchomai*->*didomai*->*apollumi* or went out->give->destroy. The second verb has the noun *sumboulion* or council, that is, between two parties hostile to Jesus, this after Jesus had cured a man with a withered hand on the Sabbath.

4.5: Other seed fell on rocky ground where it had not much soil, and immediately it sprang up since it had no depth of soil.

Of the four examples of seeds in the parable at hand, only this one has *euthus*. As for the type of seed, it isn’t identified as is the case with all four examples of the sowing at hand. The seed having fallen on rocky ground lacked

soil yet sprang up at once chiefly due to any rain or overnight moisture. However, that was not sufficient for the seed to take root. Thus we have a contrast between *petrodes* and *bathos* or rocky soil and (lack of) depth. As for this seed, nothing is said of what kind it is.

4.15: And these are the ones along the path where the word is sown; when they hear, Satan immediately comes and takes away the word which is sown in them.

The conjunctive *de* is used for “and” instead of *kai* and connotes something like “on the other hand.” *Logos* or word-as-expression is mentioned here only among the four sowings. Satan is presented as standing by in this instance, by or *para* the path or *hodos* as with the seed. From that position on the side of the road he’s in an ideal position to take away the *logos*. What he does with it is unknown but certainly not good.

4.16: And these in like manner are the ones sown upon the rocky ground who, when they hear the word, immediately receive it with joy.

A verse beginning with the conjunctive *kai*, “and.” *Euthus* here suggests that hearing the *logos* is done without awareness of the seeds’ vulnerability upon rock. Still, it receives the *logos* with joy, *lambano* and *chara*, also to take and delight which is as fleeting as the casting involved.

4.17: And they have no root in themselves but endure for a while; then when tribulation or persecution arises on account of the word, immediately they fall away.

A verse beginning with the conjunctive *kai*, “and.” Reference here is to the seed upon rocky ground as in the verse above. These seeds have no roots in themselves, the only ones of the four types described as such. Nevertheless, they manage to hang on for a while, the preposition *pros-* (direction towards-which) prefaced to *kairos*, a specific time or event. All is well until tribulation or persecution, *thlipsis* and *diogmos* also as distress and harassment or oppression. Both happen due to the *logos* or word-as-expression resulting in the seeds immediately falling away, *skandalizo* also as to give offense, bring a downfall.

5.29: And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease.

A verse beginning with the conjunctive *kai*, “and.” *Pege* or hemorrhage fundamentally means a spring or fountain. The verb *gignosko* or to know here means more a feeling or inner perception of being healed, *mastix* also as a whip.

5.30: And Jesus, perceiving in himself that power had gone forth from him, immediately turned about in the crowd and said, “Who touched my garments?”

A verse beginning with the conjunctive *kai*, “and.” Jesus’ perceiving is similar to the woman’s *gignosko* of the previous verse only here it’s enhanced by the preposition *epi-* prefaced to it, literally as “to know upon.” The verb is in reference to *dunamis* or power, also as capacity, which went from him, the preposition *ex*. This may be contrasted with the preposition *en* or “in him” in reference to the verb *epiginosko*.

5.42: And immediately the girl got up and walked; for she was twelve years old. And immediately they were overcome with amazement.

Two instances where two sentences in one verse begin with the conjunctive *kai*, “and.” The girl (*korasion*, also as maiden) is daughter of a local synagogue ruler whose young age is given to make the situation all the more poignant. As soon as she walked, those present were not simply amazed but overcome with amazement. This reads literally as “they stood out standing,” the verb *existemai* with the noun derived from it, *ekstasis*.

6.25: And she came in immediately with haste to the king and asked, saying, “I want you to give me at once the head of John the Baptist on a platter.”

A verse beginning with the conjunctive *kai*, “and.” Reference is to the daughter of Herodias. Two words connected with *euthus*: *spoude* and *pros*, haste and the preposition translated as “to the king” or directly to him.

6.27: And immediately the king sent a soldier of the guard and gave orders to bring his head. He went and beheaded him in the prison.

A verse beginning with the conjunctive *kai*, “and.” There’s a correspondence between *euthus* and the verb *epitasso*, literally to enjoin upon (*epi-*). The result, of course, is the beheading of John.

6.45: Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd.

A verse beginning with the conjunctive *kai*, “and” though here the **RSV** doesn’t translate it as such. Note the verb *anakazo* rendered as “he made” which connotes a sense of compulsion. Some of the disciples were experienced fishermen on the Lake of Galilee and knew the vagaries of climate, lake conditions and so forth. It seemed they sensed a storm would arise and thus hesitated. Nevertheless, Jesus made them get into the boat.

6.50: For they all saw him and were terrified. But immediately he spoke to them and said, “Take heart, it is I; have no fear.”

The verb *existemi* for terrified means literally to stand from (*ex-*), as to stand from themselves out of fear. Jesus nullifies it *euthus* by *tharseo* and the negative of *phobeo*, to take courage and (not) to fear. Both are based on Jesus saying simply *ego eimi*, literally “I I am.”

6.54: And when they got out of the boat, immediately the people recognized him.

A verse beginning with the conjunctive *kai*, “and.” The verb *epiginosko* reads literally as “to know upon,” *epi-*. Initially the people saw a boat drawing close but paid no attention.

7.25: But immediately a woman whose daughter was possessed by an unclean spirit, heard of him and came and fell down at his feet.

The situation of the daughter being so possessed (*echo*, to have) a *pneuma* which is *akathartos* prompted her mother to seek Jesus. The nature of this *pneuma* isn’t spelled out; the adjective can mean not being able to come in contact with anything related to the divine. *Euthus* could be said to apply to both here coming and falling down at his feet.

8.10: And he sent them away; and immediately he got into the boat with his disciples and went to the district of Dalmanutha.

A verse beginning with the conjunctive *kai*, “and.” Reference is to having fed the four thousand. *Euthus* here conveys a sense of escape for obvious reasons.

9.15: And immediately all the crowd, when they saw him, were greatly amazed and ran up to him and greeted him.

A verse beginning with the conjunctive *kai*, “and.” Another use of *ochlos* for crowd which can have a somewhat negative connotation. Nevertheless, they saw, ran and greeted Jesus. Note the two prepositions of the second and third verbs: *ex-* or from with regard to *exethambeomai* (to be amazed in the extreme) and *pros-* with regard to *prostrecho*, to run directly towards Jesus. *Aspazomai* is the verb meaning to greet warmly.

9.20: And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell onto the ground and rolled about foaming at the mouth.

A verse beginning with the conjunctive *kai*, “and.” The seeing of the boy by the spirit or *pneuma* is invisible to those who brought him to Jesus. The immediate response? The boy went into convulsions, *sunsparasso* is active and violent, to tear into pieces. The preposition *sun-* or with adds to this violence. No small wonder the result of rolling and foaming at the mouth.

9.24: Immediately the father of the child cried out and said, “I believe; help my unbelief!”

The father shows great humility as well as desperation asking Jesus in front of people to help his unbelief or *apistia*. Although he has insufficient faith, he’s eager for it to increase and increase at once for the sake of his son.

10.52: And Jesus said to him, “Go your way; your faith has made you well.” And immediately he received his sight and followed him on the way.

A verse beginning with the conjunctive *kai*, “and.” *Hupago* literally means to bring or to lead under, *hupo-*. Here it suggests something like for Bartimaeus to make his own way. It is significant because this man had just been cured of blindness. Jesus tells him to make use of his vision to move along under his own power without anyone having to guide him. This is one of the rarer instances when a cured person is recording as actually following Jesus. “On the way” or *hodos* suggests following Jesus as a disciple.

11.2: And said to them, “Go into the village opposite you, and immediately as you enter it you will find a colt tied on which no one has ever sat; untie it and bring it.”

A verse beginning with the conjunctive *kai*, “and.” Jesus is asking his

disciples to enter a village near Jerusalem at the busiest time of the year, Passover. Though not as thronging with people as the capitol, nevertheless it and other surrounding villages were filled with pilgrims from all over.

11.3: If any one says to you, “Why are you doing this?” say “The Lord has need of it and will send it back here immediately.”

A verse beginning with the conjunctive *kai*, “and” though it is not translated as such in the **RSV**. This verse is in reference to the colt Jesus asked to be brought to him. Apparently those in the village knew him, that the title “Lord” was applicable to him as well, and readily consented.

14.43: And immediately while he was still speaking Judas came, one of the twelve, and with him a crowd with swords and clubs from the chief priests and the scribes and the elders.

A verse beginning with the conjunctive *kai*, “and.” Note the crowd, swords and clubs associated with the religious leaders compared with Jesus and his unarmed disciples.

14.72: And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him, “Before the cock crows twice you will deny me three times.” And he broke down and wept.

A verse beginning with the conjunctive *kai*, “and.” The verb *anamimnesko* is used here, an intensive form of remembering by reason of the preposition *ana-*prefaced to the verbal root, literally something like “to remember up and upon.” The verb *epiballo* for “broke down” literally means to cast upon, as *epi-* the ground.

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