

Mark 12:13-17 mws

V. 13

ἀποστέλλουσιν ΠΑΙ3pl fr. ἀποστελλω
to dispatch someone for the achievement of some objective, send, away/out, with the objective given
to cause someone to depart for a particular purpose, to send

τινας
a reference to someone or something indefinite, anyone, anything,, someone, something, many a one/thing, a certain one, substantive, someone, anyone somebody, plural – some, a number of people
a reference to someone or something indefinite, spoken or written about, someone, something, anyone, a, anything

Φαρισαίων
Pharisee, the organized followers of the experts in interpreting the scriptures (scribes). It was the purpose of the Pharisees to take the pattern of a pious Israelite as established by the scribes, and to put it into practice as nearly as possible, cf. 3:6
a member of an important religious and political Jewish party at the time of Jesus and the apostles. The Pharisees constituted a significantly larger group than the Sadducees and differed with them on certain doctrines and patterns of behavior. The Pharisees were strict and jealous adherents to the laws of the OT and to numerous additional traditions, Pharisee

Ἡρῳδιανῶν
the Herodians, partisans of Herod the Great and his family, 3:6, 8:15
the political followers and adherents to Herod the Great and his family, the followers of Herod, Herodians

ἵνα
marker to denote purpose, aim, or goal, in order that, that
marker of purpose for events and states, in order to, for the purpose of, so that

ἀγρεύσωσιν AAS3ppl fr. ἀγρευω
in NT only as figurative extension of ‘catch,’ catch unawares, ‘that they might catch him in a(n unguarded) statement, cf. Prov. 5:22, 6:25
to acquire information about an error or fault, with the purpose of causing harm or trouble, to trap, to catch off guard, to catch in a mistake, ‘some Pharisees and some members of Herod’s party were sent to him to trap him with questions’ cp. Matt. 22:15

λόγῳ

a communication whereby the mind finds expression, word, of utterance, chiefly oral, of an individual declaration or remark, assertion, declaration, speech, cf. 5:36, 7:29, 10:22
that which has been stated or said, with primary focus upon the content of the communication, word, saying, message, statement, question

V. 14

ἐλθόντες

AAPTcpMPN

fr. ἔρχομαι

of movement from one point to another, with focus on approach from the narrator's perspective, come, of movement itself
to move from one place to another, either coming or going, to come, to go

λέγουσιν

PAI3pl

fr. λέγω

to express oneself orally or in written form, utter in words, say, tell, give expression to, with indication of what is said by direct discourse following
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

Διδάσκαλε

teacher, used in addressing Jesus (corresponding to the title rabbi)
one who provides instruction, teacher, instructor

οἶδαμεν

PfAI1pl

fr. οἶδα

to have information about, know, the formula οἶδαμεν ὅτι is frequently used to introduce a well-known fact that is generally accepted
to possess information about, to know, to know about, to have knowledge of, to be acquainted with

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

ἀληθῆς

pertaining to being truthful and honest, truthful, righteous, honest, of Jesus, cf. Matt. 22:16, Jn. 7:18
pertaining to being truthful and honest, truthful, honest, a person of integrity

μέλει

PAI3sg

fr. μέλει

it is a care/concern, is of interest to someone, followed by περι τινος, about someone or something, 'you care for no one, i.e. you court no one's favor or you don't care what anybody thinks or says about you' cf. Matt. 22:16

to be particularly concerned about something, with the implication of some apprehension, to be of concern, to be anxious about

περὶ

with the genitive to denote the object or person to which (whom) an activity or especially inward process refers or relates, about, concerning, after verbs of caring (for)

marker of a relation, usually involving content or topic, in relation to, with regard to, concerning

οὐδενός

as a substantive, no one, nobody, cf. 3:27, 5:37

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

γάρ

marker of cause or reason, for

marker of cause or reason between events, for, because

βλέπεις

PAI2sg

fr. βλέπω

to pay especially close attention to something, notice, mark something, 'look at someone's face = regard someone's opinion in the sense of being afraid of what someone might think' cf. Matt. 22:16

idiom, lit. 'to see into the face' to judge on the basis of external appearances, to judge on the basis of appearance, to render a superficial judgment, to pay no attention to a person's status, to judge on the basis of reputation

πρόσωπον

the front part of the head, personal presence or relational circumstance, figurative, governed by prepositions, in usages where προσοπον in many cases requires a dynamic equivalent, to one's face, i.e. when present, cf. Matt. 22:16

idiom, lit. 'to see into the face' to judge on the basis of external appearances, to judge on the basis of appearance, to render a superficial judgment, to pay no attention to a person's status, to judge on the basis of reputation

ἄνθρωπον

a person of either sex, with focus on participation in the human race, a human being, people
a human being, people, persons, mankind

ἀλλ'

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

ἐπ'

marker of perspective, in consideration of, in regard to, on the basis of, concerning, about, 'based on truth' = 'in accordance with truth' cf. v. 32, Lk. 4:25, 20:21, Acts 4:27
marker of the basis of some event, on the basis of, in view of
idiom – lit. 'upon truth' pertaining to being a real or actual event or state, actually, really, cf. Matt. 22:16

ἀληθείας

an actual event or state, reality, 'in accordance with the truth, truly' cf. v. 32, Lk. 4:25, 20:21, Acts 4:27
the content of that which is true and thus in accordance with what actually happened, truth
idiom – lit. 'upon truth' pertaining to being a real or actual event or state, actually, really, cf. Matt. 22:16

ὁδὸν

course of behavior, way, way of life, figurative extension of 'road, path' way of life, way of acting, conduct, especially of the ways of God, referring either to the ways that God initiates, or to the ways that humans should take, cf. Matt. 22:16, Lk. 20:21
a customary manner of life or behavior, with probably some implication of goal or purpose, way of life, way to live

διδάσκεις

PAI2sg

fr. διδάσκω

to provide instruction in a formal or informal setting, teach
to provide instruction in a formal or informal setting, to teach, teaching

ἔξεστιν

PAI3sg

fr. ἔξεστιν

to be authorized for the doing of something, it is right, is authorized, is permitted, is proper, cf. 3:4, Lk. 6:9, 14:3
to be obligatory, must, ought to

δοῦναι

AAInf

fr. δίδωμι

δῶμεν

AAS1pl

fr. δίδωμι

to engage in a financial transaction, of payment, pay, give, 'pay tax to the emperor' cf. 8:37, 14:11, Matt. 22:17, Lk. 20:22
to pay or remunerate with money or other valuables, to pay, to remunerate

κῆνσον

tax, poll-tax, pay a tax, cf. Matt. 22:17

Latin borrowed word, a tax paid by each adult male to the government, tax, poll tax, 'is it lawful to pay tax to the Emperor or not?'

Καίσαρι

Emperor, Caesar, originally a proper name, then used as a title, cf. v. 16, 17

a title for the Roman Emperor, the emperor

ἢ

marker of an alternative, or, disjunctive particle, separating opposites, which are mutually exclusive, 'to give or not (to give) cf. Matt. 22:17

marker of an alternative, or

V. 15

εἰδὼς

PfAPtcpMSN

fr. οἶδα

to grasp the meaning of something, understand, recognize, come to know, experience, especially of Jesus' ability to fathom people's thoughts

to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

ὑπόκρισιν

in a negative sense, to create a public impression that is at odds with one's real purposes or motivations, play-acting, pretense, outward show, dissembling

to give an impression of having certain purposes or motivations, while in reality having quite different ones, to pretend, to act hypocritically, pretense, hypocrisy, 'he saw through their hypocrisy and said, Why are you trying to trap me?'

Τί

interrogative expression of reason for, why?

Interrogative reference to reason, why? for what reason?

πειράζετε

PAI2pl

fr. πειράζω

to attempt to entrap through a process of inquiry, test, Jesus was so treated by his opponents, who planned to use their findings against him, cf. 8:11, 10:2

to obtain information to be used against a person by trying to cause someone to make a mistake, to try to trap, to attempt to catch in a mistake

φέρτε
PAImp2pl fr. φερω
to cause an entity to move from one position to another, with focus on the presentation or effecting of something, of a thing, bring (on), produce, bring (to), fetch something, cf. Matt. 14:18

to cause to move to a place, with a possible implication of assistance or firm control, to take, to carry, to bring

δηνάριον
denarius, a Roman silver coin, cf. 6:37, 14:5
a Roman silver coin equivalent to a day's wage of a common laborer, denarius

ἴνα
see above

ἴδω
AAS1sg fr. εἶδον
to perceive by sight of the eye, see, perceive
to see, sight, seeing

V. 16

ἦνεγκαν
AAI3pl fr. φερω
see above

Τίνος
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?

εἰκὼν
an object shaped to resemble the form or appearance of something, likeness, portrait, of the emperor's head on a coin, of an emperor's image, cf. Matt. 22:20, Lk. 20:24
an object which has been formed to resemble a person, god, animal, etc. likeness, image

αὕτη
as adjective, pertaining to an entity perceived as present or near in the discourse, this
a reference to an entity regarded as a part of the discourse setting, this, this one

ἐπιγραφή
ordinarily of a document incised on stone, but also of identifying notices of any kind of material, inscription, superscription, of legends on coins, cf. Matt. 22:20, Lk. 20:24
a brief notice used primarily for identification, inscription, writing

Καίσαρος
see above

V. 17

Καίσαρος
Καίσαρι
see above

ἀπόδοτε ΑΑImp2pl fr. ἀποδιδωμι
to meet a contractual or other obligation, pay, pay out, fulfill, of taxes, pay, cf. Matt. 22:21, Lk. 20:25
to restore to an original possessor, give back, return
to make a payment, with the implication of such a payment being in response to an incurred obligation, to pay, to render

ἐξεθαύμαζον ΙΑΙ3pl fr. ἐκθαυμάζω
be utterly amazed at someone (here in the sense of grudging admiration)
to wonder greatly or to be very much amazed, to be very amazed, 'they were very much amazed at him'

ἐπ'
marker of basis for a state of being, action, or result, on, after verbs which express feelings, opinions, etc. at, because of, from, with
marker of cause or reason as the basis for a subsequent event or state, because of, on the basis of