

Mark 12:35-40 mws

V. 35

ἀποκριθεὶς APdepPtcpMSN fr. ἀποκρινομαι
of the continuation of discourse, continue, used formulaically with εἰπεῖν or λεγαῖν and often left untranslated
to introduce or continue a somewhat formal discourse, to speak, to declare, to say

ἔλεγεν IAI3sg fr. λεγω
λέγουσιν PAI3pl fr. λεγω
to express oneself orally or in written form, utter in words, say, tell, give expression to
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

διδάσκων PAPtcpMSN fr. διδάσκω
to provide instruction in a formal or informal setting, teach
to provide instruction in a formal or informal setting, to teach, teaching, cf. v. 38

ἱερῶ
sanctuary, temple, of the temple at Jerusalem, including the whole temple precinct with its buildings, courts, etc.
a temple or sanctuary and the surrounding consecrated area, temple

Πῶς
interrogative reference to manner or way, in what way? how? in direct questions, in questions indicating surprise, how is it (possible) that? I do not understand how?
an interrogative reference to means, how? by what means?

γραμματεῖς
an expert in matters relating to divine revelation, specialists in the law of Moses, experts in the law, scholars versed in the law, scribes, cf. v. 38
a recognized expert in Jewish law (including both canonical and traditional laws and regulations), one who is learned in the Law, expert in the Law, ‘how can the experts of the Law say that the Messiah will be the descendant of David?’

ὅτι
marker of narrative or discourse content, direct or indirect, that, after verbs of saying, indicating, etc.
marker of discourse content, whether direct or indirect, that, the fact that

Χριστὸς

fulfiller of Israelite expectations of a deliverer, the Anointed One, the Messiah, the Christ
title for Jesus as the Messiah, Christ

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, 'son of David' of the Messiah
a non-immediate male descendant (possibly involving a gap of several generations) male descendant

V. 36

αὐτὸς

intensive marker, setting an item off from everything else through emphasis and contrast, self marker of emphasis by calling attention to the distinctiveness of the lexical item with which it occurs, -self, himself, 'David himself spoke by means of the Holy Spirit'

ἐν

marker of close association within a limit, in, to designate a close personal relation in which the referent of the ἐν term is viewed as the controlling influence, under the control of, under the influence of, in close association with, in connection with, in intimate association with, keeping in mind, the expression is also used to express the idea that someone is under the special influence of a good or even an undesirable spirit
a marker of close personal association, in, one with, in union with, joined closely to

πνεύματι

God's being as controlling influence, with focus on association with humans, Spirit, spirit as that which differentiates God from everything that is not God, as the divine power that produces all divine existence, as the bearer of every application of the divine will. All those who belong to God possess or receive this spirit and hence have a share in God's life, because of its heavenly origin and nature, this Spirit is called (the) Holy Spirit, cf. 13:11
Spirit, Spirit of God, Holy Spirit

ἁγίῳ

pertaining to being dedicated or consecrated to the service of God, in the cultic sense, dedicated to God, holy, sacred, i.e. reserved for God and God's service, of humans and transcendent beings, of spirit

pertaining to being holy in the sense of superior moral qualities and possessing certain essentially divine qualities in contrast with what is human, holy, pure, divine

κύριος
κυρίῳ

one who is in a position of authority, lord, master, of transcendent beings, as a designation of God, also used in reference to Jesus, in OT quotations, where it is understood of the Lord of the new community, cf. v. 37

a title for God and for Christ, one who exercises supernatural authority over mankind, Lord, Ruler, One who commands

Κάθου PM/PdepImp2sg fr. καθημαι

to take a seated position, sit down, this meaning is assumed for the imperative in all its occurrences, cf. Matt. 22:44, Lk. 20:42, Acts 2:34, Heb. 1:13

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

ἐκ

marker denoting the direction from which something comes, from, since the Greek feeling concerning the relation between things in this case differed from ours, ek could answer the question ‘where?’ ‘at (on) the right)

marker of dissociation in the sense of being independent from someone or something, from, free from, apart from, independent 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. 14:62, Lk. 20:42, Matt. 22:44, 26:64

pertaining to being to the right of some point of reference, right, right side

ἕως

to denote the end of a period of time, till, until, as conjunction, to denote that the commencement of an event is dependent on circumstances

the continuous extent of time up to a point, until, to, at last, at length

ὅν

particle denoting aspect of contingency, it denotes that the action of the verb is dependent on some circumstance or condition

θῶ

AAS1sg fr. τιθημι

to cause to undergo a change in experience/condition, make, consign, make someone, ‘until I make your enemies a footstool for your feet’ cf. Matt. 22:44, Lk. 20:43, quoting Psalms 110:1

to put or place in a particular location, to put, to place

ἐχθρούς

pertaining to being hostile, hating, hostile, substantive, the enemy, God or Christ as the object of enmity, cf. Matt. 22:44, Lk. 20:43, quoting Psa. 110:1

pertaining to being at enmity with someone, being an enemy, in opposition to

ὑποκάτω

under, below, cf. 6:11, 7:28

a position below another position or object, under

idiom, literally – ‘under the feet of’ to be under the complete control of someone, under the complete control of

ποδῶν

foot, in special imagery, the one who is vanquished lies beneath the victor’s feet, cf. Matt. 22:44, quoting Psa. 110:1

foot, idiom, literally – ‘under the feet of’ to be under the complete control of someone, under the complete control of

V. 37

αὐτὸς

see above

λέγει

PAI3sg

fr. λεγω

to identify in a specific manner, call, name, ‘David calls him Lord’

to use an attribution in speaking of a person, to call, to name, ‘David himself called him Lord’

κύριον

see above

πόθεν

interrogative expression of cause or reason, how, why, in what way?

interrogative expression of reason, why?

υἱός

see above

πολὺς

pertaining to being relatively large in quantity or measure, much, extensive, adjective preceding or following a noun, much, large, great, cf. 5:21, 24, 6:34, 8:1, 9:14

a relatively large quantity, much, great, extensive

ὄχλος

a relatively large number of people gathered together, crowd, a casual gathering of large numbers of people without reference to classification, crowd, throng
a casual non-membership group of people, fairly large in size and assembled for whatever purpose, crowd, multitude

ἤκουεν

IAI3sg

fr. ἀκούω

to pay attention to by listening, listen to
to hear, hearing

ἡδέως

pertaining to being pleased in connection with something, gladly, cf. 6:20
pertaining to experiencing happiness, based primarily upon the pleasure derived, gladly, happily

V. 38

διδαχῇ

the activity of teaching, teaching, instruction, of Jesus's teaching activity
to provide instruction in a formal or informal setting, to teach, teaching, 'as he taught (them), he said'

Βλέπετε

PAImp2pl

fr. βλέπω

be ready to learn about something that is needed or is hazardous, watch, look to, beware of, 'beware of the scribes' cf. 8:15
figurative extension of 'to see' – to beware of, to watch out for, to pay attention to

ἀπὸ

marker to indicate separation from a place, whether person or thin, from, away from, with verbs meaning be on guard, be ashamed, etc. to express the occasion or object of their caution, shame, or fear
marker of dissociation, implying a rupture from a former association, from, separated from

γραμματέων

see above

Θελόντων

PAPtcpMPG

fr. θέλω

to take pleasure in, like, 'like to do something'
to take pleasure in something in view of its being desirable, to like, to enjoy, 'the teachers of the Law who like to walk around in long robes'

στολαῖς

robe, especially a long, flowing robe, 'walk about in long robes' cf. Lk. 20:46

a long flowing robe, long robe, 'who like to walk around in long robes' the cultural significance of 'long robe' would be high social status and dignified occupation or activity

περιπατεῖν

PAInf

fr. περιπατεω

to go here and there in walking, go about, walk around, go about with indication of the way one is clothed, cf. Lk. 20:46, Rev. 3:4

to walk along or around, to walk, to go

ἀσπασμοὺς

greeting, of personal salutations

to employ certain set phrases as a part of the process of greeting, whether communicated directly or indirectly, to greet, to send greetings, 'who like to walk around in long robes and be greeted in the marketplace'

ἀγοραῖς

market place

a commercial center with a number of places for doing business, market, marketplace, business center

V. 39

πρωτοκαθεδρίας

a position or place indicative of special honor for the person occupying it, seat of honor, best seat, desired by the Pharisees in the synagogue, cf. Matt. 23:6, Lk. 11:43, 20:46

a position or place of particular importance, implying special status to the person occupying it, place of honor, seat of honor, best seat, best place

συναγωγαῖς

a place of assembly, of the Jewish synagogue, people came to the synagogue to worship God

a building of assembly, associated with religious activity (normally a building in which Jewish worship took place and in which the Law was taught), synagogue

πρωτοκλισίας

the place of honor at a dinner, beside the master of the house or the host, cf. Matt. 23:6, Lk. 14:7

a position or place of particular importance, implying special status to the person occupying it, place of honor, seat of honor, best seat, best place

δείπνοις

the main meal of the day, of a formal meal with guests, feast, dinner, generally of an elaborate dinner celebration

the principal meal of the day, usually in the evening, supper, main meal

V. 40

κατεσθίοντες

PAPtcpMPN

fr. κατεσθιω

extension of 'eat, devour' multifaceted imagery: devour as if by eating, to rob, 'eat up widows' houses i.e. appropriate them in an unethical manner' cf. Lk. 20:47

figurative extension of 'to eat up, to consume' to take over by dishonest means the property of someone else, to appropriate dishonestly, to rob, 'they rob widows of their homes'

οικίας

a structure used as a dwelling, house, literally as a building, 'devour widow's houses i.e. rob widows of their houses (and household goods), cf. Lk. 20:47

figurative extension of 'house' possessions associated with a house and household, property, possessions, 'they take away from widows all that they possess'

χηρῶν

a woman whose husband has died, widow, of a widow as such, the idea of neediness is often associated with this word, cf. v. 42f

a woman whose husband has died, widow

προφάσει

falsely alleged motive, pretext, ostensible reason, excuse, 'for a pretext, for appearance' sake, cf. Lk. 20:47

to pretend to be engaged in a particular activity, to pretend, pretense

μακρὰ

pertaining to taking a relatively long time, long, as adverb, 'make long prayers'

pertaining to a relatively long duration of time, long, long time, for some time

προσευχόμενοι

PM/PdepPtcpMPN

fr. προσευχομαι

to petition deity, pray, with accusative following, which refers to the content or manner of the prayer, 'make long prayers'

to speak to or to make requests of God, to pray, to speak to God, to ask God for, prayer

λήμψονται FMdepI3pl fr. λαμβανω

to be a receiver, receive, get, obtain, with accusative of thing, receive something, 'receive a punishment that is just so much more severe' cf. matt. 23:14, Lk. 20:47

to experience some event or state, often with the implication of something negatively valued, to undergo, to experience

περισσότερον

pertaining to being extraordinary in amount, abundant, profuse, in the comparative sense, whatever is more than this, whatever goes beyond this

pertaining to a quantity so abundant as to be considerably more than what one would expect or anticipate, that which is more than, more than enough, beyond the norm, abundantly, superfluous

κρίμα

legal decision rendered by a judge, judicial verdict, mostly in an unfavorable sense, of the condemnatory verdict and sometimes the subsequent punishment itself, 'be condemned' cf. matt. 23:14, Lk. 20:47

to judge a person to be guilty and liable to punishment, to judge as guilty, to condemn, condemnation