

Mk. 2:13-17 mws

V. 13

ἐξῆλθεν AAI3sg fr. ἐξέρχομαι
to move out of or away from an area, go out, come out, go away, retire
to move out of an enclosed or well-defined two or three-dimensional area, to go out of, to depart
out of, to leave from within

πάλιν
pertaining to repetition in the same (or similar) manner, again, once more, anew, cf. 2:1, 3:1, 4:1
a subsequent point of time involving repetition, again

παρὰ
marker of a position viewed as extended, at the edge or to the edge of, 'by the sea (or lake), at the
shore, cf. 4:1, 5:21
a position near another location or object, usually with the implication of being alongside or
close to, at, by, alongside, beside

θάλασσαν
lake, the lake (or sea) of Galilee
a particular body of water, normally rather large, sea, lake

ὄχλος
a relatively large number of people gathered together, crowd, a casual gathering of large numbers
of people without reference to classification, crowd, throng, 'the whole crowd, all the people, cf.
4:1, 9:15
a casual non-membership group of people, fairly large in size and assembled for whatever
purpose, crowd, multitude

ἤρχετο IM/PdepI3sg fr. ἔρχομαι
of movement from one point to another, with focus on approach from the narrator's perspective,
come, of movement itself
to move toward or up to the reference point of the viewpoint character or event, to come, coming

ἐδίδασκεν IAI3sg fr. διδάσκω
to provide instruction in a formal or informal setting, teach
to provide instruction in a formal or informal setting, to teach, teaching

V. 14

παράγων PAPtcpMSN fr. παραγω
to move along and so leave a position, go away, cf. Matt. 9:9, 27
to continue to move along, to move along, to go along

εἶδεν AAI3sg fr. εἶδον
to perceive by sight of the eye, see, perceive
to see, sight, seeing

καθήμενον PM/PdepPtcpMSA fr. καθημαι
to be in a seated position, sit, with the place indicated by a preposition
to be in a seated position or to take such a position, to sit, to sit down, to be seated, sitting

τελώνιον
revenue/tax office, cf. Matt. 9:9, Luke 5:27
a place where taxes or revenue was collected from those entering a town to sell produce, revenue office, tax office

Ἀκολουθεῖ PAImp2sg fr. ἀκολουθεω
ἠκολούθησεν AAI3sg fr. ἀκολουθεω
follow, figurative – to follow someone as a disciple, be a disciple, follow, cf. 1:18, 8:34
to be a follower or a disciple of someone, in the sense of adhering to the teachings or instructions of a leader and in promoting the cause of such a leader, to follow, to be a disciple of

ἀναστὰς AAPtcpMSN fr. ἀνιστημι
to stand up from a recumbent or sitting position, stand up, rise
to assume a standing position, to stand up

V. 15

γίνεται PM/Pdep3sg fr. γινομαι
to occur as process or result, happen, turn out, take place, periphrastic to indicate the progress of the narrative
marker of new information, either concerning participants in an episode or concerning the episode itself, ‘there was and it happened that’

κατακεῖσθαι PM/PdepInf fr. κατακειμαι
to recline (on a couch) for the purpose of dining, recline for a meal, dine
to be in a reclining position as one eats (with the focus either upon the position or the act of eating), to recline, to eat, to be at table, to dine, to sit down to eat

οἰκία
a structure used as a dwelling, house, cf. 14:3
a building where one dwells, house, home, dwelling, residence

πολλοὶ
pertaining to being a large number, many, a great number of, many, numerous, cf. 6:13, 12:41
relatively large quantity of objects or events, many, a great deal of, a great number of

τελῶναι

tax-collector, revenue officer, the system of tax collection afforded a collector many opportunities to exercise greed and unfairness. Hence tax collectors were particularly hated and despised as a class, tax collectors had to maintain continual contact with non-Israelites in the course of their work; this rendered an Israelite tax-collector ceremonially unclean, cf. v. 16 one who collects taxes for the government, tax collector, revenue officer, has strongly negative connotations in the New Testament

ἀμαρτωλοὶ

pertaining to behavior or activity that does not measure up to standard moral or cultic expectations, as substantive, the sinner, generally with focus on wrongdoing as such, with focus on status of outsider, irreligious, unobservant people, outsiders, of those who did not observe the Law in detail and therefore were shunned by observers of traditional precepts a person who customarily sins, sinner, outcast, may refer to persons who were irreligious in the sense of having no concern for observing details of the Law. Such people were often treated as social outcasts

συνανέκειντο

IM/PdepI3pl

fr. συνανακειμαι

to recline at table with for the purpose of dining, eat with someone, cf. Matt. 9:10, Lk. 14:10 to be associated with others in eating, to eat together, to associate in a meal

μαθηταῖς

one who is rather constantly associated with someone who has a pedagogical reputation or a particular set of views, disciple, adherent, especially of the disciples of Jesus, of the twelve a person who is a disciple or follower of someone, disciple, follower

ἠκολούθουν

IAI3pl

fr. ἀκολουθεω

see above

V. 16

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, mentioned with the Pharisees, cf. 7:1, 5 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

Φαρισαίων

Pharisees, 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. Some became followers of Jesus Christ and others opposed him and his followers, mentioned with Sadducees

ιδόντες

AAPtcpMPN

fr. εἶδον

see above

ὅτι

marker of narrative or discourse content, direct or indirect, that
marker of discourse content, whether direct or indirect, that, the fact that

ἐσθίει

PAI3sg

fr. ἐσθιω

to take something in through the mouth, usually solids, but also liquids, eat, eat with someone
to consume food, usually solids, but also liquids, to eat, to drink, to consume food, to use food

μετὰ

marker of association in general sense denoting the company within which something takes
place, with
marker of an associative relation, usually with the implication of being in the company of, with,
in the company of, together with

ἀμαρτωνῶν

see above

τελωνῶν

see above

μαθηταῖς

see above

Ὅτι

marker of explanatory clauses, that, in ellipses, ‘what (is it) that? Why?’
marker of identificational and explanatory clauses, that, namely, that is, namely that

V. 17

ἀκούσας

AAPtcpMSN

fr. ἀκουω

to have or exercise the faculty of hearing, hear, hear something from someone
to hear, hearing

χρείαν

that which should happen or be supplied because it is needed, need, what should be, (have) need
(of) someone or something
that which is lacking and particularly needed, need, lack, what is needed

ἰσχύοντες

PAPtcpMPN

fr. ἰσχυω

to be in possession of one’s physical powers, be in good health
a state of being healthy, with the implication of robustness and vigor, to be healthy, ‘people who
are healthy do not need a doctor, but (only) those who are sick’

ἰατροῦ

one who undertakes the cure of physical ailments, physician
one who causes someone to be healed, physician, doctor, healer

κακῶς

pertaining to experiencing harm in a physical sense, bad, badly, without expression of intensity,
in idiom, 'be ill/sick' cf. 1:32, 34, 6:55
idiom, literally – 'to have badly' to be in a bad state, to be ill, to be sick

ἦλθον

AAI1sg

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 from one place to another, either coming or going, to come, to go

καλέσαι

AAInf

fr. καλεῶ

from the meanings 'summon' and 'invite' there develops the extended sense choose for receipt
of a special benefit or experience, call, cf. Matt. 9:13
to urgently invite someone to accept responsibilities for a particular task, implying a new
relationship to the one who does the calling, to call, to call to a task

δικαίους

pertaining to being in accordance with high standards of rectitude, upright, just, fair, 'the just, the
upright' in a specific Israelite-Christian sense, cf. Matt. 9:13
pertaining to being in accordance with what God requires, righteous, just

ἀλλὰ

indicates a transition to something different or contrasted, the other side of a matter or issue, but,
yet
marker of a more emphatic contrast, but, instead, on the contrary

ἁμαρτωλούς

see above, 'I have not come to call righteous people, but sinners'