

## Mk. 3:1-6 mws

### V. 1

εἰσῆλθεν                      ΑΑΙ3sg                      fr. εἰσερχομαι  
to move into a space, enter, of geographical and other types of localities and areas as goal, structural areas and establishments, into the synagogue, cf. 1:21  
to move into a space, either two-dimensional or three-dimensional, to move into, to come into, to go into, to enter

πάλιν  
pertaining to repetition in the same (or similar) manner, again, once more, anew, cf. 2:13, 4:1  
a subsequent point of time involving repetition, again

συναγωγὴν  
a place of assembly, of the Jewish synagogue, cf. 1:39, 6:2  
a building of assembly, associated with religious activity, synagogue

ἐκεῖ  
in reference to a position in the immediate vicinity, there, in that place  
a position relatively far from the speaker, writer, or viewpoint person, there, at that place

ἐξηραμμένην                      PfPPtcpFSA                      fr. ξηραίνω  
to become dry to the point of being immobilized, be paralyzed, 'a man with a withered hand (i.e. one incapable of motion)' cf. v. 3, 9:18, 1 Kgs 13:4  
to become stiff to the point of not being able to move, to be stiff, to be paralyzed

χεῖρα  
hand  
a hand or any relevant portion of the hand, including, for example, the fingers, hand, finger

### V. 2

παρετήρουν                      ΙΑΙ3pl                      fr. παρατηρῶ  
observe someone to see what the person does, watch  
to watch closely or diligently, to watch closely, to guard

εἰ  
marker of direct and indirect questions, in indirect questions, whether, 'whether he would heal him'  
marker of an indirect question as content, whether, if, that

## σάββασιν

the seventh day of the week in Israel's calendar, marked by rest from work and by special religious ceremonies, sabbath, 'on the Sabbath' cf. v. 4, 1:21, 2:23, 24  
the seventh or last day of the week (religiously the most important since it was consecrated to the worship of God) Sabbath, Saturday

θεραπέυσει FAI3sg fr. θεραπεύω

heal, restore, cf. v. 10, 1:34, 6:13  
to cause someone to recover health, often with the implication of having taken care of such a person, to heal, to cure, to take care of, healing

## 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

κατηγορήσωσιν AAS3pl fr. κατηγορέω

nearly always as a legal technical term, bring charges in court, before a human judge, against someone, accuse someone of a thing  
to bring serious charges or accusations against someone, with the possible connotation of a legal or court context, to accuse, to bring charges

## V. 3

### ξηράν

pertaining to being shrunken or withered and therefore immobile because of disease, withered, shrunken, paralyzed, 'a withered hand'  
pertaining to a shrunken, withered, and hence immobile part of the body, withered, paralyzed

### χεῖρα

see above

Ἔγειρε PAImp2sg fr. ἐγείρω

to move to a standing position, rise, get up  
to get up, normally from a lying or reclining position but possibly from a seated position, to get up, to stand up

### μέσον

pertaining to a middle position spatially or temporally, middle, in the middle, substantive – the middle, 'into the middle' or 'center'  
position in the middle of an area, in the middle, in the midst

## V.4

Ἐξεστὶν                      PAI3sg                      fr. ἔξεστιν  
to be authorized for the doing of something, it is right, is authorized, is permitted, is proper, cf. 12:14  
to mark an event as being possible in a highly generic sense, to be possible

σάββασιν  
see above

ἀγαθὸν  
pertaining to meeting a high standard of worth and merit, good, substantive, that which is beneficial or helpful  
positive moral qualities of the most general nature, good, goodness, good act

ποιῆσαι                      AAInf                      fr. ποιῶ  
to carry out an obligation of a moral or social nature, do, keep, carry out, practice, commit  
marker of an agent relation with a numerable event, to do, to perform, to practice, to make

κακοποιῆσαι                      AAInf                      fr. κακοποιῶ  
to do that which is evil or wrong, do wrong, be an evil-doer/criminal, harm, injure  
to do that which is evil or wrong, to do evil, to do wrong, ‘what is one allowed to do on the Sabbath? To do good or to do evil?’  
to cause harm or injury to someone or something, to harm, to hurt, to injure, ‘what is permissible for us to do on the Sabbath? To help or to harm?’

ψυχὴν  
an entity with personhood, person, ‘is it permissible to rescue a person (a human life is also possible) or must we let the person die?’  
a person as a living being, person, people

σῶσαι                      AAInf                      fr. σώζω  
to preserve or rescue from natural dangers and afflictions, save, keep from harm, preserve, rescue, save from death, ‘save a life’  
to rescue from danger and to restore to a former state of safety and well being, to deliver, to rescue, to make safe, deliverance

ἀποκτεῖναι                      AAInf                      fr. ἀποκτείνω  
to deprive of life, kill, either absolute or to be taken with ψυχήν, cf. Lk. 6:9  
to cause someone’s death, normally by violent means, with or without intent and with or without legal justification, to kill

ἔσιώπων                      IAI3pl                      fr. σιωπᾶω  
to refrain from speaking or making a sound, keep silent, say nothing, make no sound, cf. 9:34  
to refrain from speaking or talking, to keep quiet, to be silent

## V. 5

περιβλεψάμενος      AMPtcpMSN      fr. περιβλεπω  
to glance at or look around in various directions, look around (at)  
to look or to glance around, though not necessarily in a complete circle, to look around, to glance around, 'looking around at those who were seated around him'

μετ'  
marker of attendant circumstances of something that takes place, with, of moods, emotions, wishes, feelings, excitement, states of mind, or body  
marker of circumstances which contribute significantly to the context of the principal event, with, in

ὀργῆς  
state of relatively strong displeasure, with focus on the emotional aspect, anger, angrily  
a relative state of anger, anger, fury

συλλυπούμενος      PPPtcpMSN      fr. συλλοπεω  
be grieved with, feel sympathy, the preposition surely has no other force than to strengthen the simple verb, 'deeply grieved at the hardening of their heart'  
to feel sorrow or grief together with someone or at the same time, to feel sorry for, 'at the same time he felt sorry for them because of their willful stubbornness'

πωρώσει  
hardening, dulling, figurative – state or condition of complete lack of understanding, dullness, insensibility, obstinacy, cf. Eph. 4:18, Rom. 11:25  
stubborn unwillingness to learn, unwillingness to learn, mental stubbornness, closed mind

Ἐκτεινον      AAImp2sg      fr. ἐκτεινω  
ἐξέτεινεν      AAI3sg      fr. ἐκτεινω  
to cause an object to extend to its full length in space, stretch out, hold out or extend the hand(s), of a man with a disabled hand  
to cause an object to extend in space, to stretch out, to extend, to reach out, 'he stretched his hand out and it became well again'

χεῖρα  
see above

ἀπεκατεστάθη      API3sg      fr. ἀποκαθιστανω  
to change to an earlier good state or condition, restore, reestablish, 'it was restored'  
to change to a previous good state, to restore, to cause again to be, restoration, 'he stretched out his hand and it was restored' or '...it was healed'

## V. 6

ἐξελθόντες

ΑΑΡτϭΡΜΡΝ

fr. ἐξέρχομαι

to move out of or away from an area, go out, come out, go away, retire, of humans

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

Φαρισαῖοι

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.

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

εὐθὺς

immediately, at once

a point of time immediately subsequent to a previous point of time, immediately, right away, then

Ἡρῳδιανῶν

the Herodians, partisans of Herod the Great and his family, cf. 8:15, 12:13

the political followers and adherents to Herod the Great and his family, the followers of Herod, Herodians

συμβούλιον

the result reached by a deliberating group, plan, purpose, 'form a plan, decide, consult, plot

to engage in joint planning so as to devise a course of common action, often one with a harmful or evil purpose, to confer, to consult, to plot, to make plans against, 'they made plans against him to kill him'

κατ'

down upon, toward, against someone or something, in a hostile sense, against

marker of opposition, with the possible implication of antagonism, against, in opposition to, in conflict with

ὅπως

marker expressing purpose for an event or state (in order) that

marker of purpose for events and states, in order to, for the purpose of, so that

ἀπολέσωσιν

AAS3pl

fr. ἀπολλυμι

to cause or experience destruction, ruin, destroy, especially kill, put to death

to destroy or to cause the destruction of persons, objects, or institutions, to ruin, to destroy, destruction