

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Mark, Chapter 12

KATA MAPKON IB'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 12:1–12

The parable of the wicked tenants and the rejected cornerstone

An allegory of Israel's leaders: a man plants a vineyard and lets it to tenants (1), who beat and kill the servants he sends (2–5), and finally murder the beloved son to seize the inheritance (6–8); the owner will destroy them and give the vineyard to others (9), sealed by the Scripture of the rejected stone become cornerstone (10–11) — which the leaders perceive is told against them, yet they fear the crowd (12).

B · 12:13–17

Paying taxes to Caesar

Pharisees and Herodians come to trap him with the question of the poll-tax (13–14); seeing their hypocrisy, he calls for a denarius, asks whose image and inscription it bears (15–16), and renders the verdict: give Caesar's things to Caesar and God's things to God (17).

C · 12:18–27

The Sadducees and the resurrection

Sadducees, denying resurrection, pose the levirate riddle of the seven brothers and one wife (18–23); Jesus answers that they err, knowing neither the Scriptures nor God's power (24): the risen are like angels, unmarried (25), and the God of the burning bush — of Abraham, Isaac, and Jacob — is God of the living, not the dead (26–27).

D · 12:28–34

The greatest commandment

A scribe asks which commandment is first (28); Jesus answers with the Shema — love the one Lord God with all the heart, soul, mind, and strength (29–30) — joined to neighbor-love (31); the scribe affirms this surpasses sacrifice (32–33), and Jesus declares him not far from the kingdom; thereafter no one dared question him (34).

E · 12:35–37

David's son and David's Lord

Teaching in the temple, Jesus poses the counter-riddle: how is the Messiah David's son when David, in the Spirit, calls him 'Lord' in Psalm 110:1 (35–37a)? The great crowd hears him gladly (37b).

F · 12:38–40

The warning against the scribes

He warns against the scribes who crave robes, greetings, and chief seats (38–39), yet devour widows' houses and pray at length for show — they will receive the greater condemnation (40).

G · 12:41–44

The widow's two coins

Watching the treasury, Jesus sees the rich give much but a poor widow put in two lepta (41–42); he calls the disciples and declares she gave more than all, for they gave from abundance, she from want — her whole living (43–44).

1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν· Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν καὶ ὠρυξεν ὑπολήνιον καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

And he began to speak to them in parables: A man planted a vineyard, and set a fence around it, and dug a wine-vat, and built a tower, and let it out to tenants, and went abroad.

SCENE-OPENING NARRATION **Καὶ** The parable opens with deliberate echoes of Isaiah's Song of the Vineyard (Isa 5:1–2); the lavish provisioning marks the owner's care before the betrayal unfolds.

καὶ
and

coordinating conjunction (narrative)

ἤρξατο
he began

Aor Mid Indic 3 Sg · ἄρχομαι

main verb (ingressive)

→ ingressive aorist

ἄρχομαι: 'begin'; with complementary infinitive, a Markan idiom marking a new act of teaching.

αὐτοῖς
to them

Dative

indirect object (the leaders of 11:27)

ἐν
in

preposition + dative (manner)

παραβολαῖς

parables

Dative

dat. of manner

παραβολή: 'parable, comparison'; the plural is generalizing — his characteristic mode of veiled teaching.

λαλεῖν

to speak

Pres Act Inf · λαλέω

complementary infinitive (of ἤρξατο)

→ imperfective infinitive

λαλέω: 'speak, utter'

Ἄμπελῶνα

a vineyard

Accusative

direct object (fronted for emphasis)

ἄμπελῶν: 'vineyard'; Israel under the Isa 5 figure (cf. Ps 80).

ἄνθρωπος

a man

Nominative

subject (the owner = God)

ἄνθρωπος: 'man, person'; the allegorical householder.

ἐφύτευσεν

planted

Aor Act Indic 3 Sg · φυτεύω

main verb

→ constative aorist

φυτεύω: 'plant'; echoes Isa 5:2 LXX (ἐφύτευσα).

καὶ
and

coordinating conjunction

περιέθηκεν

set around

Aor Act Indic 3 Sg · περιτίθημι

main verb

→ constative aorist

περιτίθημι: 'put/place around' (περί + τίθημι).

φραγμὸν

a fence

Accusative

direct object

φραγμός: 'fence, hedge, wall'; Isa 5:2's protective enclosure.

καὶ
and

coordinating conjunction

ὠρύξεν

dug

Aor Act Indic 3 Sg · ὀρύσσω

main verb

→ constative aorist

ὀρύσσω: 'dig'

ὕπολήνιον

a wine-vat

Accusative

direct object

ὕπολήνιον: the trough beneath the winepress that catches the juice; Mark's term for Isa 5:2's προλήνιον.

καὶ
and

coordinating conjunction

<p>ᾠκοδόμησεν built</p> <p>Aor Act Indic 3 Sg · οἰκοδομέω</p> <p><i>main verb</i></p> <p>→ constative aorist</p> <p>οἰκοδομέω: 'build'; the keyword resurfacing in the stone-saying (v.10).</p>	<p>πύργον a tower</p> <p>Accusative</p> <p><i>direct object</i></p> <p>πύργος: 'tower'; the watchtower of Isa 5:2.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἐξέδετο let out</p> <p>Aor Mid Indic 3 Sg · ἐκδίδωμι</p> <p><i>main verb</i></p> <p>→ constative aorist</p> <p>ἐκδίδωμι (mid.): 'let out, lease'; the owner entrusts the vineyard to managers.</p>
<p>αὐτόν it</p> <p>Accusative</p> <p><i>direct object (the vineyard)</i></p>	<p>γεωργοῖς to tenants</p> <p>Dative</p> <p><i>indirect object</i></p> <p>γεωργός: 'farmer, vinedresser, tenant'; the leaders of Israel entrusted with the people.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἀπεδήμησεν went abroad</p> <p>Aor Act Indic 3 Sg · ἀποδημέω</p> <p><i>main verb</i></p> <p>→ constative aorist</p> <p>ἀποδημέω: 'go on a journey, be away from home'; the absence that sets up the testing.</p>

2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος·

And at the season he sent a servant to the tenants, that he might receive from the tenants some of the fruit of the vineyard;

SEQUENCE **καὶ** The first of the sent servants — the prophets — comes to collect the owner's rightful due.

καὶ
and

coordinating conjunction

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ *constative aorist*

ἀποστέλλω: 'send with a commission'; the verb of prophetic mission.

πρὸς
to

preposition + accusative (direction)

τοὺς
the

Accusative

article

γεωργούς

tenants

Accusative

object of πρὸς

τῷ

at the

Dative

article

καιρῷ

season

Dative

dat. of time (harvest time)

καιρός: 'appointed time, season'; the vintage when rent fell due.

δοῦλον

a servant

Accusative

direct object

δοῦλος: 'slave, servant'; in the allegory, a prophet.

ἵνα
that

conjunction (purpose)

παρὰ
from

preposition + genitive (source)

τῶν
the

Genitive

article

γεωργῶν

tenants

Genitive

object of παρὰ

λάβη

he might receive

Aor Act Subj 3 Sg · λαμβάνω

subjunctive (ἵνα purpose)

→ *constative aorist*

λαμβάνω: 'take, receive'; collect the owner's share.

ἀπὸ
of/from

preposition + genitive (partitive source)

τῶν
the

Genitive

article

καρπῶν

fruit

Genitive

partitive genitive

καρπός: 'fruit, produce'; the obedience/righteousness owed to God.

τοῦ

of the

Genitive

article

ἀμπελῶνος

vineyard

Genitive

genitive of source

3 καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.

and they took him and beat him, and sent him away empty.

SEQUENCE (THE FIRST OUTRAGE)

servant returns with nothing.

καὶ

The tenants' first violent rejection of the owner's claim — the

καὶ

and

coordinating conjunction

λαβόντες

having taken

Aor Act Ptc · Nom Pl Masc · λαμβάνω

circumstantial participle (attendant)

→ antecedent aorist

λαμβάνω: 'take, seize'; here with hostile force.

αὐτὸν

him

Accusative

object of λαβόντες

ἔδειραν

they beat

Aor Act Indic 3 Pl · δέρω

main verb

→ constative aorist

δέρω: 'flay, beat, thrash'; rough physical abuse.

καὶ

and

coordinating conjunction

ἀπέστειλαν

sent away

Aor Act Indic 3 Pl · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: here 'send back, dismiss!'

κενόν

empty

Accusative

predicate adjective (object complement)

κενός: 'empty, empty-handed'; without the owner's fruit.

4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κάκεϊνον ἔκεφαλίωσαν καὶ ἠτίμασαν.

And again he sent to them another servant; and that one they struck on the head and treated shamefully.

ESCALATION **καὶ πάλιν** The pattern repeats and intensifies — the owner's patience meets escalating contempt.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>πάλιν again <i>adverb (repetition)</i> πάλιν: 'again'; marks the repeated sending.</p>	<p>ἀπέστειλεν he sent Aor Act Indic 3 Sg · ἀποστέλλω <i>main verb</i> → constative aorist</p>	<p>πρὸς to <i>preposition + accusative (direction)</i></p>
<p>αὐτοὺς them Accusative <i>object of πρὸς</i></p>	<p>ἄλλον another Accusative <i>attributive adjective</i> ἄλλος: 'another (of the same kind)'; a further prophet.</p>	<p>δοῦλον servant Accusative <i>direct object</i></p>	<p>κάκεϊνον and that one Accusative <i>demonstrative (crasis καὶ + ἐκεῖνον), object</i> κάκεϊνος: crasis of καὶ ἐκεῖνος; resumes the new servant emphatically.</p>
<p>ἔκεφαλίωσαν they struck on the head Aor Act Indic 3 Pl · κεφαλιάω <i>main verb</i> → constative aorist κεφαλιάω: a rare verb, 'wound in the head' (from κεφαλή); perhaps a grim play on κεφάλαιον.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἠτίμασαν treated shamefully Aor Act Indic 3 Pl · ἀτιμάζω <i>main verb</i> → constative aorist ἀτιμάζω: 'dishonor, insult, treat with contempt.'</p>	

5 καὶ ἄλλον ἀπέστειλεν· κάκεϊνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτένοντες.

And he sent another; and that one they killed, and many others — some they beat, and some they killed.

CLIMACTIC SUMMARY **καὶ** The violence reaches murder, and the singular cases dissolve into a summary of many — the whole prophetic history of rejection.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἄλλον another Accusative <i>direct object</i></p>	<p>ἀπέστειλεν he sent Aor Act Indic 3 Sg · ἀποστέλλω <i>main verb</i> → <i>constative aorist</i></p>	<p>κάκεϊνον and that one Accusative <i>demonstrative, object (crasis)</i></p>
<p>ἀπέκτειναν they killed Aor Act Indic 3 Pl · ἀποκτείνω <i>main verb</i> → <i>constative aorist</i> ἀποκτείνω: 'kill'; the climax of the maltreatment, anticipating the son.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>πολλοὺς many Accusative <i>attributive adjective</i> πολύς: 'many'; the prophets en masse.</p>	<p>ἄλλους others Accusative <i>direct object (verb 'sent' implied)</i></p>
<p>οὓς some (whom) Accusative <i>relative pronoun (οὓς μὲν ... οὓς δέ partition)</i></p>	<p>μὲν on the one hand <i>particle (μὲν ... δέ correlative)</i></p>	<p>δέροντες beating Pres Act Ptc · Nom Pl Masc · δέρω <i>circumstantial participle (manner)</i> → <i>imperfective (depictive)</i> δέρω: 'beat, thrash!'</p>	<p>οὓς some (whom) Accusative <i>relative pronoun (second member)</i></p>

δὲ

on the other hand

particle (δέ correlative)

ἀποκτέννοντες

killing

Pres Act Ptc · Nom Pl Masc · ἀποκτένω

circumstantial participle (manner)

→ imperfective (depictive)

ἀποκτένω: Hellenistic byform of
ἀποκτείνω, 'kill.'

6 ἔτι ἓνα εἶχεν, υἷον ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται τὸν υἷόν μου.

He still had one, a beloved son; he sent him last to them, saying, 'They will respect my son.'

TURNING POINT ASYNDETON The owner's last resort: not another servant but his own beloved son
— the title (ἀγαπητός) echoes the baptism and transfiguration (1:11; 9:7).

ἔτι

still

adverb (time)

ἔτι: 'yet, still'; one remained after all the servants.

ἓνα

one

Accusative

direct object (numeral)

εἷς: 'one'; the single, unique remaining one.

εἶχεν

he had

Impf Act Indic 3 Sg · ἔχω

main verb

→ imperfect (state)

ἔχω: 'have, hold!'

υἷον

a son

Accusative

apposition to ἓνα

υἷός: 'son'; the allegory's Christological center.

ἀγαπητόν

beloved

Accusative

attributive adjective

ἀγαπητός: 'beloved'; the divine-sonship word of 1:11, 9:7 — perhaps also 'only!'

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

αὐτὸν

him

Accusative

direct object

ἔσχατον

last

Accusative

adverbial accusative / predicate

ἔσχατος: 'last'; the final envoy, sealing the owner's appeal.

<p>πρὸς to <i>preposition + accusative (direction)</i></p>	<p>αὐτούς them Accusative <i>object of πρὸς</i></p>	<p>λέγων saying Pres Act Ptc · Nom Sg Masc · λέγω <i>participle of attendant circumstance (introduces speech)</i> → imperfective λέγω: 'say!'</p>	<p>ὅτι (that) <i>ὄτι recitativum (introduces direct speech)</i></p>
<p>Ἐντραπήσονται they will respect Fut Pass Indic 3 Pl · ἐντρέπω <i>main verb (quoted thought)</i> → predictive future ἐντρέπω (pass.): 'be put to shame before,' i.e. 'show respect, regard.'</p>	<p>τὸν the/my Accusative <i>article</i></p>	<p>υἰόν son Accusative <i>direct object</i></p>	<p>μου my Genitive <i>genitive of relationship</i></p>

7 ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

But those tenants said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours!'

ADVERSATIVE (THE PLOT) **δὲ** The tenants' cynical reasoning: recognizing the heir, they conspire to murder so as to seize the inheritance — the very recognition compounds the guilt.

<p>ἐκεῖνοι those Nominative <i>demonstrative (subject)</i></p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>γεωργοὶ tenants Nominative <i>subject (apposition to ἐκεῖνοι)</i></p>
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πρὸς

to

preposition + accusative

ἑαυτοῦς

one another

Accusative

reflexive (reciprocal) pronoun

ἑαυτοῦ: here reciprocal, 'among themselves.'

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

ὅτι

(that)

ὄτι recitativum

οὗτός

this

Nominative

demonstrative (subject)

ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

copula

→ stative present

ὁ

the

Nominative

article

κληρονόμος

heir

Nominative

predicate nominative

κληρονόμος: 'heir'; the son's status is what marks him for death.

δεῦτε

come

hortatory adverb/interjection

δεῦτε: 'come!' — a fixed adverbial summons used with a hortatory verb.

ἀποκτείνωμεν

let us kill

Aor Act Subj 1 Pl · ἀποκτείνω

hortatory subjunctive

→ constative aorist

ἀποκτείνω: 'kill!'; the conspiracy verb.

αὐτόν

him

Accusative

direct object

καὶ

and

coordinating conjunction (result)

ἡμῶν

ours

Genitive

predicate genitive of possession (fronted)

ἔσται

will be

Fut Indic 3 Sg · εἶμι

main verb (future copula)

→ predictive future

ἡ

the

Nominative

article

κληρονομία

inheritance

Nominative

subject

κληρονομία: 'inheritance'; the vineyard itself, coveted by the tenants.

8 καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.

And they took him and killed him, and cast him out of the vineyard.

SEQUENCE (THE MURDER) **καὶ** The plot executed; the casting-out 'outside the vineyard' foreshadows Jesus' death outside the city (cf. Heb 13:12).

καὶ

and

coordinating conjunction

λαβόντες

having taken

Aor Act Ptc · Nom Pl Masc · λαμβάνω

circumstantial participle (attendant)

→ antecedent aorist

λαμβάνω: 'seize.'

ἀπέκτειναν

they killed

Aor Act Indic 3 Pl · ἀποκτείνω

main verb

→ constative aorist

αὐτόν

him

Accusative

direct object

καὶ

and

coordinating conjunction

ἐξέβαλον

they cast out

Aor Act Indic 3 Pl · ἐκβάλλω

main verb

→ constative aorist

ἐκβάλλω: 'throw out, cast out.'

αὐτόν

him

Accusative

direct object

ἔξω

outside

improper preposition + genitive

ἔξω: 'outside'; cf. Jesus crucified 'outside the gate.'

τοῦ

of the

Genitive

article

ἀμπελῶνος

vineyard

Genitive

object of ἔξω

9 τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἔλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

What then will the lord of the vineyard do? He will come and destroy the tenants, and give the vineyard to others.

INFERENTIAL APPLICATION οὖν Jesus poses and answers the verdict-question himself: the owner's judgment falls on the tenants, and the vineyard passes to 'others.'

τί what Accusative <i>interrogative pronoun (object)</i>	οὖν then <i>inferential conjunction</i>	ποιήσει will do Fut Act Indic 3 Sg · ποιέω <i>main verb (question)</i> → predictive future ποιέω: 'do, make.'	ὁ the Nominative <i>article</i>
κύριος lord Nominative <i>subject</i> κύριος: 'lord, owner'; the householder = God.	τοῦ of the Genitive <i>article</i>	ἀμπελῶνος vineyard Genitive <i>genitive of possession</i>	ἔλεύσεται he will come Fut Mid Indic 3 Sg · ἔρχομαι <i>main verb</i> → predictive future ἔρχομαι: 'come'; the owner's visitation in judgment.
καὶ and <i>coordinating conjunction</i>	ἀπολέσει will destroy Fut Act Indic 3 Sg · ἀπόλλυμι <i>main verb</i> → predictive future ἀπόλλυμι: 'destroy, ruin.'	τοὺς the Accusative <i>article</i>	γεωργούς tenants Accusative <i>direct object</i>

καὶ
and

coordinating conjunction

δώσει

will give

Fut Act Indic 3 Sg · δίδωμι

main verb

→ predictive future

δίδωμι: 'give'; the vineyard reassigned.

τὸν

the

Accusative

article

ἀμπελῶνα

vineyard

Accusative

direct object

ἄλλοις

to others

Dative

indirect object

ἄλλος: 'others'; new stewards — the implied transfer of God's people's leadership.

10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

Have you not even read this Scripture: 'The stone which the builders rejected, this has become the head of the corner;

SCRIPTURAL PROOF **ASYNDETON** Jesus clinches the parable with Psalm 117:22-23 LXX: the rejected son/stone is vindicated as the cornerstone — rejection reversed into exaltation.

οὐδὲ

not even

negative conjunction

οὐδέ: 'not even, nor'; rebuking their failure to read Scripture rightly.

τὴν

the

Accusative

article

γραφὴν

Scripture

Accusative

direct object

γραφὴ: 'writing, Scripture.'

ταύτην

this

Accusative

demonstrative (attributive)

<p>ἀνέγνωτε you read</p> <p>Aor Act Indic 2 Pl · ἀναγινώσκω <i>main verb (rhetorical question)</i></p> <p>→ constative aorist</p> <p>ἀναγινώσκω: 'read'; the rabbinic challenge 'have you not read?'</p>	<p>λίθον stone</p> <p>Accusative <i>object (prolepsis; resumed by οὗτος)</i></p> <p>λίθος: 'stone'; the rejected-then-chief stone of Ps 117:22.</p>	<p>ὃν which</p> <p>Accusative <i>relative pronoun (object of ἀπεδοκίμασαν)</i></p>	<p>ἀπεδοκίμασαν rejected</p> <p>Aor Act Indic 3 Pl · ἀποδοκιμάζω <i>main verb (rel. clause)</i></p> <p>→ constative aorist</p> <p>ἀποδοκιμάζω: 'reject after testing, disqualify' (cf. 8:31).</p>
<p>οἱ the</p> <p>Nominative <i>article (substantizes ptc.)</i></p>	<p>οἰκοδομοῦντες builders</p> <p>Pres Act Ptc · Nom Pl Masc · οἰκοδομέω <i>substantival participle (subject)</i></p> <p>→ imperfective</p> <p>οἰκοδομέω: 'build'; the builders = Israel's leaders.</p>	<p>οὗτος this</p> <p>Nominative <i>demonstrative (resumptive subject)</i></p>	<p>ἐγενήθη has become</p> <p>Aor Pass Indic 3 Sg · γίνομαι <i>main verb</i></p> <p>→ constative aorist</p> <p>γίνομαι: 'become!'</p>
<p>εἰς the</p> <p><i>preposition + accusative (Semitic predicate εἰς)</i></p>	<p>κεφαλὴν head</p> <p>Accusative <i>predicate (with εἰς)</i></p> <p>κεφαλή: 'head'; κεφαλὴ γωνίας = the chief cornerstone/capstone.</p>	<p>γωνίας of the corner</p> <p>Genitive <i>attributive genitive</i></p> <p>γωνία: 'corner, angle.'</p>	

11 παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

this was from the Lord, and it is marvelous in our eyes'?

SCRIPTURAL PROOF (CONTINUED) ASYNDETON The second line of the citation: the reversal is God's own doing, marvelous to behold — the divine vindication of the rejected one.

<p>παρά from <i>preposition + genitive (source)</i></p>	<p>κυρίου the Lord Genitive <i>object of παρά (source)</i> κύριος: 'Lord'; here YHWH of the psalm.</p>	<p>ἔγένετο came to be Aor Mid Indic 3 Sg · γίνομαι <i>main verb</i> → <i>constative aorist</i> γίνομαι: 'come to pass, happen.'</p>	<p>αὕτη this Nominative <i>demonstrative (subject; fem. by Hebraism)</i> οὗτος (fem.): renders the Hebrew זֶה, 'this thing' — the whole event.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔστιν it is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → <i>stative present</i></p>	<p>θαυμαστή marvelous Nominative <i>predicate adjective</i> θαυμαστός: 'wonderful, marvelous.'</p>	<p>ἐν in <i>preposition + dative</i></p>
<p>ὀφθαλμοῖς eyes Dative <i>dat. of sphere/reference</i> ὀφθαλμός: 'eye'; 'in our eyes' = in our sight/estimation.</p>	<p>ἡμῶν our Genitive <i>genitive of possession</i></p>		

12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.

And they were seeking to arrest him, but they feared the crowd, for they knew that he had spoken the parable against them. And they left him and went away.

SCENE-CLOSING REACTION **Καὶ** The leaders grasp that they are the wicked tenants; murderous intent meets fear of the crowd — the parable's accusation lands, and the conflict deepens.

Καὶ
and

coordinating conjunction

ἐζήτουν

they were seeking

Impf Act Indic 3 Pl · ζητέω

main verb

→ conative/iterative imperfect

ζητέω: 'seek'; the imperfect of frustrated, ongoing intent.

αὐτόν

him

Accusative

object of κρατῆσαι

κρατῆσαι

to arrest

Aor Act Inf · κρατέω

complementary infinitive

→ constative aorist

κρατέω: 'seize, take hold of, arrest!'

καὶ
but

coordinating conjunction (adversative sense)

ἐφοβήθησαν

they feared

Aor Pass Indic 3 Pl · φοβέομαι

main verb

→ constative aorist

φοβέομαι: 'fear, be afraid of!'

τόν

the

Accusative

article

ὄχλον

crowd

Accusative

direct object

ὄχλος: 'crowd'; the popular favor that restrains the leaders.

ἔγνωσαν

they knew

Aor Act Indic 3 Pl · γινώσκω

main verb

→ constative aorist

γινώσκω: 'know, perceive, realize.'

γάρ

for

explanatory conjunction

ὅτι

that

conjunction (object clause)

πρός

against

preposition + accusative (hostile reference)

πρός: here 'with reference to, against.'

αὐτούς

them

Accusative

object of πρὸς

τήν

the

Accusative

article

παραβολήν

parable

Accusative

direct object

εἶπεν

he spoke

Aor Act Indic 3 Sg · λέγω

main verb (ὅτι clause)

→ constative aorist

καὶ
and

coordinating conjunction

ἀφέντες

having left

Aor Act Ptc · Nom Pl Masc · ἀφίημι

circumstantial participle (attendant)

→ antecedent aorist

ἀφίημι: 'leave, let go!'

αὐτόν

him

Accusative

object of ἀφέντες

ἀπῆλθον

they went away

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart!'

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν ἵνα αὐτόν ἀγρεύσωσιν λόγῳ.

And they sent to him some of the Pharisees and the Herodians, that they might catch him in his words.

SCENE-OPENING (THE TRAP) **Καὶ** An unlikely coalition — Pharisees (anti-tax) and Herodians (pro-Rome) — is dispatched to ensnare him on the politically charged tax question.

Καὶ
and

coordinating conjunction

ἀποστέλλουσιν

they send

Pres Act Indic 3 Pl · ἀποστέλλω

main verb (historic present)

→ historic present (vividness)

ἀποστέλλω: 'send!'; Mark's vivid present advances the scene.

πρὸς

to

preposition + accusative (direction)

αὐτόν

him

Accusative

object of πρὸς

τινας

some

Accusative

indefinite pronoun (direct object)

τις: 'someone, certain ones.'

τῶν

of the

Genitive

article

Φαρισαίων

Pharisees

Genitive

partitive genitive

Φαρισαῖος: 'Pharisee'; the religious-law party, resisting the foreign tax.

καὶ

and

coordinating conjunction

τῶν

of the

Genitive

article

Ἡρωδιανῶν

Herodians

Genitive

partitive genitive

Ἡρωδιανός: 'Herodian'; partisans of Herod's house, aligned with Rome (cf. 3:6).

ἵνα

that

conjunction (purpose)

αὐτὸν

him

Accusative

object of ἀγρεύωσιν

ἀγρεύωσιν

they might catch

Aor Act Subj 3 Pl · ἀγρεύω

subjunctive (ἵνα purpose)

→ constative aorist

ἀγρεύω: 'hunt, catch (as game)'; trap him in a verbal snare.

λόγῳ

in a word

Dative

dat. of means/sphere

λόγος: 'word, statement'; the instrument of the entrapment.

14 καὶ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;

And coming, they said to him, 'Teacher, we know that you are true and care for no one, for you do not regard the face of men, but teach the way of God in truth. Is it lawful to give tribute to Caesar, or not? Should we give, or should we not give?'

FLATTERING QUESTION καὶ The flattery is a snare: praising his fearless integrity to provoke an answer that would offend either Rome or the people.

καὶ
and

coordinating conjunction

ἔλθόντες

having come

Aor Act Ptc · Nom Pl Masc · ἔρχομαι
circumstantial participle (attendant)

→ antecedent aorist

ἔρχομαι: 'come!'

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω
main verb (historic present)

→ historic present

αὐτῷ

to him

Dative
indirect object

Διδάσκαλε

Teacher

Vocative
vocative of address

διδάσκαλος: 'teacher'; the respectful
address masking the trap.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα
main verb

→ perfect-as-present (stative)

οἶδα: 'know'; perfect with present force.

ὅτι

that

conjunction (object clause)

ἀληθής

true

Nominative
predicate adjective

ἀληθής: 'truthful, honest!'

εἶ

you are

Pres Act Indic 2 Sg · εἰμί
copula

→ stative present

καὶ

and

coordinating conjunction

οὐ

not

negative particle

μέλει

it matters

Pres Act Indic 3 Sg · μέλει
impersonal verb

→ stative present

μέλει: impersonal, 'it is a care/concern (to
someone)!'

σοι

to you

Dative
dat. of interest (with μέλει)

περὶ

about

preposition + genitive (reference)

οὐδενός

anyone

Genitive
object of περί

οὐδεὶς: 'no one'; i.e. he is impartial,
courting no one's favor.

οὐ

not

negative particle

γὰρ

for

explanatory conjunction

βλέπεις

you look

Pres Act Indic 2 Sg · βλέπω

main verb

→ gnomic/customary present

βλέπω: 'look at'; βλέπεις εἰς πρόσωπον = a Semitism, 'show partiality!'

εἰς

at

preposition + accusative

πρόσωπον

face

Accusative

object of εἰς

πρόσωπον: 'face, person'; 'regard the face' = be swayed by status.

ἀνθρώπων

of men

Genitive

objective/possessive genitive

ἄνθρωπος: 'man, person.'

ἀλλ'

but

adversative conjunction

ἐπ'

in

preposition + genitive (basis/manner)

ἐπί: here 'on the basis of, in (truth)!'.

ἀληθείας

truth

Genitive

object of ἐπί

ἀλήθεια: 'truth'; ἐπ' ἀληθείας = 'truly, in accordance with truth.'

τὴν

the

Accusative

article

ὁδὸν

way

Accusative

direct object

ὁδός: 'way, road'; 'the way of God' = his will/manner of life.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/subjective genitive

διδάσκεις

you teach

Pres Act Indic 2 Sg · διδάσκω

main verb

→ customary present

διδάσκω: 'teach.'

ἔξεστιν

is it lawful

Pres Act Indic 3 Sg · ἔξεστι

impersonal verb (question)

→ stative present

ἔξεστι: 'it is permitted/lawful'; the Torah-legality of the tax is the snare.

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive (subject of ἔξεστιν)

→ constative aorist

δίδωμι: 'give, pay.'

κῆνσον

tribute

Accusative

direct object

κῆνος: a Latin loan (census), the Roman poll-tax paid in denarii.

Καίσαρι

to Caesar

Dative

indirect object (proper name)

Καίσαρ: 'Caesar'; the emperor (Tiberius),
Rome's sovereign.

ἢ

or

disjunctive particle

οὐ

not

negative (elliptical alternative)

δῶμεν

should we give

Aor Act Subj 1 Pl · δίδωμι

deliberative subjunctive

→ constative aorist

δίδωμι: deliberative, 'are we to give?'

ἢ

or

disjunctive particle

μὴ

not

negative particle (with subjunctive)

δῶμεν

should we give

Aor Act Subj 1 Pl · δίδωμι

deliberative subjunctive

→ constative aorist

δίδωμι: the pointed press for a yes-or-no.

15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.

But he, knowing their hypocrisy, said to them, 'Why do you test me? Bring me a denarius that I may see it.'

RESPONSE (INSIGHT) **δὲ** Jesus pierces the pretense; rather than answer abstractly, he calls for the coin itself to expose the questioners' own complicity.

ὁ

he

Nominative

article as pronoun (subject)

δὲ

but

adversative conjunction

εἰδὼς

knowing

Perf Act Ptc · Nom Sg Masc · οἶδα

circumstantial participle (causal)

→ stative perfect

οἶδα: 'know, perceive.'

αὐτῶν

their

Genitive

possessive genitive

<p>τὴν the Accusative article</p>	<p>ὑπόκρισιν hypocrisy Accusative object of εἰδῶς ὑπόκρισις: 'play-acting, hypocrisy'; the false flattery unmasked.</p>	<p>εἶπεν he said Aor Act Indic 3 Sg · λέγω main verb → constative aorist</p>	<p>αὐτοῖς to them Dative indirect object</p>
<p>τί why Accusative interrogative (adverbial accusative)</p>	<p>με me Accusative direct object</p>	<p>πειράζετε do you test Pres Act Indic 2 Pl · πειράζω main verb (question) → progressive present πειράζω: 'test, tempt, try'; their intent named outright.</p>	<p>φέρετέ bring Pres Act Impv 2 Pl · φέρω imperative → imperatival present φέρω: 'bring, carry!'</p>
<p>μοι me Dative indirect object</p>	<p>δηνάριον a denarius Accusative direct object δηνάριον: a Latin loan, the silver denarius — a day's wage, bearing Caesar's image.</p>	<p>ἵνα that conjunction (purpose)</p>	<p>ἴδω I may see Aor Act Subj 1 Sg · ὀράω subjunctive (ἵνα purpose) → constative aorist ὀράω: 'see, look at!'</p>

16 οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος.

So they brought one. And he said to them, 'Whose is this image and inscription?' And they said to him, 'Caesar's!'

SEQUENCE (THE COIN EXAMINED) δὲ The questioners' own answer convicts them: the coin bears Caesar's image and title, an admission of his sphere of authority.

οἱ

they

Nominative

article as pronoun (subject)

δὲ

so

continuative conjunction

ἤνεγκαν

they brought

Aor Act Indic 3 Pl · φέρω

main verb

→ constative aorist

φέρω: 'bring!'

καὶ

and

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτοῖς

to them

Dative

indirect object

Τίνος

whose

Genitive

interrogative (possessive genitive)

τίς: 'who?'; genitive of possession.

ἡ

the

Nominative

article

εἰκῶν

image

Nominative

subject

εἰκῶν: 'image, likeness'; the emperor's portrait — and an echo of humanity as God's εἰκῶν.

αὕτη

this

Nominative

demonstrative (attributive)

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ἐπιγραφή

inscription

Nominative

subject (coordinate)

ἐπιγραφή: 'inscription, superscription'; the coin's legend naming Tiberius as son of the divine Augustus.

οἱ

they

Nominative

article as pronoun (subject)

δὲ

and

continuative conjunction

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

Καίσαρος

Caesar's

Genitive

predicate genitive of possession (proper name)

Καῖσαρ: 'Caesar'; the answer that sets up the verdict.

17 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.

And Jesus said to them, 'Render the things of Caesar to Caesar, and the things of God to God!' And they marveled greatly at him.

VERDICT (CLIMAX) **δὲ** The famous saying distinguishes the spheres: the coin bearing Caesar's image is his due; but humanity, bearing God's image, owes itself wholly to God — neither a denial of nor an idolatry of the state.

ὁ

the

Nominative

article

δὲ

and

continuative conjunction

Ἰησοῦς

Jesus

Nominative

subject (proper name)

Ἰησοῦς: 'Jesus.'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

indirect object

Τὰ

the things

Accusative

article (substantizing) / direct object

Καίσαρος

of Caesar

Genitive

possessive genitive (proper name)

Καῖσαρ: 'Caesar.'

ἀπόδοτε

render

Aor Act Impv 2 Pl · ἀποδίδωμι

imperative

→ constative aorist (command)

ἀποδίδωμι: 'give back, pay what is due' (ἀπό-: a debt owed, not a free gift).

<p>Καίσαρι to Caesar Dative <i>indirect object (proper name)</i> Καίσαρ: 'Caesar.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὰ the things Accusative <i>article (substantizing) / direct object</i></p>	<p>τοῦ of Genitive <i>article</i></p>
<p>θεοῦ God Genitive <i>possessive genitive</i> θεός: 'God'; what bears God's image (humanity) belongs wholly to him.</p>	<p>τῷ to Dative <i>article</i></p>	<p>θεῷ God Dative <i>indirect object</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ἐξεθαύμαζον they marveled greatly Impf Act Indic 3 Pl · ἐκθαυμάζω <i>main verb</i> → inceptive/durative imperfect ἐκθαυμάζω: 'be utterly amazed' (ἐκ-intensive); their snare turned to astonishment.</p>	<p>ἐπ' at <i>preposition + dative (cause/object of emotion)</i></p>	<p>αὐτῷ him Dative <i>object of ἐπί</i></p>	

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες·

And Sadducees came to him, who say there is no resurrection, and they questioned him, saying:

SCENE-OPENING (A NEW PARTY) **Καὶ** The Sadducees — accepting only the Pentateuch and denying resurrection — bring a reductio ad absurdum drawn from the levirate law.

Καὶ
and

coordinating conjunction

ἔρχονται

come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ historic present

ἔρχομαι: 'come!'

Σαδδουκαῖοι

Sadducees

Nominative

subject (proper name)

Σαδδουκαῖος: 'Sadducee'; the priestly-aristocratic party rejecting resurrection and oral tradition.

πρὸς

to

preposition + accusative (direction)

αὐτόν

him

Accusative

object of πρὸς

οἵτινες

who

Nominative

relative pronoun (qualitative; subject)

οἷς: 'who(ever)'; here defining the class
— 'such as say.'

λέγουσιν

say

Pres Act Indic 3 Pl · λέγω

main verb (rel. clause)

→ customary present

ἀνάστασιν

resurrection

Accusative

subject accusative (of inf. εἶναι)

ἀνάστασις: 'resurrection, rising'; the doctrine they deny.

μὴ

not

negative particle (with infinitive)

εἶναι

to be/exist

Pres Act Inf · εἶμι

infinitive in indirect discourse

→ stative

εἶμι: 'be, exist.'

καὶ

and

coordinating conjunction

ἐπηρώτων

they questioned

Impf Act Indic 3 Pl · ἐπερωτάω

main verb

→ inceptive imperfect

ἐπερωτάω: 'ask, question, interrogate.'

αὐτόν

him

Accusative

direct object

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of attendant circumstance (introduces speech)

→ imperfective

19 Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Teacher, Moses wrote for us that if someone's brother dies and leaves a wife but leaves no child, his brother should take the wife and raise up offspring for his brother.

PREMISE (LEVIRATE LAW) ASYNDETON They cite the levirate law (Deut 25:5–6) — a Pentateuchal text — as the basis for an objection they think fatal to resurrection.

Διδάσκαλε

Teacher

Vocative

vocative of address

διδάσκαλος: 'teacher.'

Μωϋσῆς

Moses

Nominative

subject (proper name)

Μωϋσῆς: 'Moses'; the lawgiver they revere as sole authority.

ἔγραψεν

wrote

Aor Act Indic 3 Sg · γράφω

main verb

→ constative aorist

γράφω: 'write'; the appeal to written Torah.

ἡμῖν

for us

Dative

dat. of advantage

ὅτι

that

conjunction (content clause)

ἐάν

if

conjunction (3rd-class condition)

τινος

someone's

Genitive

possessive genitive (indefinite)

τις: 'someone.'

ἀδελφός

brother

Nominative

subject

ἀδελφός: 'brother.'

ἀποθάνῃ

dies

Aor Act Subj 3 Sg · ἀποθνήσκω

subjunctive (protasis)

→ constative aorist

ἀποθνήσκω: 'die.'

καὶ

and

coordinating conjunction

καταλίπῃ

leaves

Aor Act Subj 3 Sg · καταλείπω

subjunctive (protasis)

→ constative aorist

καταλείπω: 'leave behind.'

γυναῖκα

a wife

Accusative

direct object

γυνή: 'woman, wife.'

καὶ
and

coordinating conjunction

μὴ
not

negative particle

ἄφῃ
leaves

Aor Act Subj 3 Sg · ἀφίημι
subjunctive (protasis)

→ *constative aorist*

ἄφίημι: 'leave, let remain.'

τέκνον
a child

Accusative
direct object

τέκνον: 'child, offspring.'

ἵνα
that

conjunction (introducing apodosis as command)

λάβη
should take

Aor Act Subj 3 Sg · λαμβάνω
subjunctive (apodosis/command)

→ *constative aorist*

λαμβάνω: 'take (in marriage).'

ὁ
the

Nominative
article

ἀδελφός
brother

Nominative
subject

αὐτοῦ
his

Genitive
genitive of relationship

τήν
the

Accusative
article

γυναῖκα
wife

Accusative
direct object

καὶ
and

coordinating conjunction

ἐξαναστήση
should raise up

Aor Act Subj 3 Sg · ἐξανίστημι
subjunctive (apodosis)

→ *constative aorist*

ἐξανίστημι: 'raise up, produce (offspring)';
ironically a 'raising' verb in a denial-of-
resurrection argument.

σπέρμα
offspring

Accusative
direct object

σπέρμα: 'seed, offspring.'

τῷ
for the

Dative
article

ἀδελφῷ
brother

Dative
dat. of advantage

αὐτοῦ

his

Genitive

genitive of relationship

20 ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα·

| There were seven brothers; and the first took a wife, and dying left no offspring;

| HYPOTHETICAL CASE ASYNDETON The constructed scenario begins — the first of seven successive husbands of one woman, each dying childless.

ἑπτὰ

seven

Nominative

numeral (attributive)

| ἑπτὰ: 'seven'; an indeclinable numeral here with nominative subject.

ἀδελφοὶ

brothers

Nominative

subject

| ἀδελφός: 'brother.'

ἦσαν

there were

Impf Act Indic 3 Pl · εἰμί

main verb (existential)

→ imperfect (state)

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

πρῶτος

first

Nominative

substantival adjective (subject)

| πρῶτος: 'first.'

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

| λαμβάνω: 'take (in marriage).'

γυναῖκα

a wife

Accusative

direct object

καὶ
and

coordinating conjunction

ἀποθνήσκων

dying

Pres Act Ptc · Nom Sg Masc · ἀποθνήσκω

circumstantial participle (temporal)

→ imperfective (at the time of dying)

ἀποθνήσκω: 'die.'

οὐκ

not

negative particle

ἀφήκεν

left

Aor Act Indic 3 Sg · ἀφίημι

main verb

→ constative aorist

ἀφίημι: 'leave behind.'

σπέρμα

offspring

Accusative

direct object

21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως·

and the second took her, and died, leaving no offspring; and the third likewise.

REPETITION καὶ The case rolls on through the brothers, the repetition heightening the supposed absurdity.

καὶ
and

coordinating conjunction

ὁ

the

Nominative

article

δεύτερος

second

Nominative

substantival adjective (subject)

δεύτερος: 'second.'

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

<p>αὐτήν her Accusative direct object</p>	<p>καὶ and coordinating conjunction</p>	<p>ἀπέθανεν died Aor Act Indic 3 Sg · ἀποθνήσκω main verb → constative aorist ἀποθνήσκω: 'die.'</p>	<p>μὴ not negative particle (with participle)</p>
<p>καταλιπὼν leaving Aor Act Ptc · Nom Sg Masc · καταλείπω circumstantial participle (manner) → antecedent/coincident aorist καταλείπω: 'leave behind.'</p>	<p>σπέρμα offspring Accusative object of καταλιπὼν</p>	<p>καὶ and coordinating conjunction</p>	<p>ὁ the Nominative article</p>
<p>τρίτος third Nominative substantival adjective (subject) τρίτος: 'third.'</p>	<p>ὡσαύτως likewise adverb (manner) ὡσαύτως: 'in the same way'; eliding the repeated narration.</p>		

22 καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. Ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.

And the seven left no offspring. Last of all the woman also died.

SUMMATION **καὶ** The scenario closes: all seven die childless, and finally the woman herself — setting up the riddle's pointed question.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>ἑπτὰ seven Nominative <i>numeral (substantival subject)</i> ἑπτὰ: 'seven.'</p>	<p>οὐκ not <i>negative particle</i></p>
<p>ἄφῃκαν left Aor Act Indic 3 Pl · ἀφήμι <i>main verb</i> → constative aorist ἀφήμι: 'leave behind.'</p>	<p>σπέρμα offspring Accusative <i>direct object</i></p>	<p>ἔσχατον last <i>adverbial accusative (ἔσχατον πάντων = 'last of all')</i> ἔσχατος: here adverbial, 'finally, last of all.'</p>	<p>πάντων of all Genitive <i>partitive genitive</i> πᾶς: 'all.'</p>
<p>καὶ also <i>adverbial (ascensive) καί</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>γυνή woman Nominative <i>subject</i> γυνή: 'woman, wife.'</p>	<p>ἠπέθανεν died Aor Act Indic 3 Sg · ἀποθνήσκω <i>main verb</i> → constative aorist</p>

23 ἐν τῇ ἀναστάσει ὅταν ἀναστῶσιν τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

| In the resurrection, when they rise, of which of them will she be wife? For the seven had her as wife.

THE RIDDLE'S QUESTION ASYNDETON The punch line: presuming resurrection means a mere resumption of earthly marriage, they think they have produced an insoluble absurdity.

ἐν

in

preposition + dative (sphere/time)

τῆ

the

Dative

article

ἀναστάσει

resurrection

Dative

object of ἐν (temporal sphere)

ἀνάστασις: 'resurrection.'

ὅταν

when

temporal conjunction (+ subjunctive)

ὅταν: 'whenever, when.'

ἀναστῶσιν

they rise

Aor Act Subj 3 Pl · ἀνίστημι

subjunctive (indefinite temporal)

→ constative aorist

ἀνίστημι: 'rise, stand up'; the omission of these words by some witnesses is noted in the text-note.

τίνος

of which

Genitive

interrogative (possessive genitive)

τίς: 'who/which?'

αὐτῶν

of them

Genitive

partitive genitive

ἔσται

will she be

Fut Indic 3 Sg · εἰμί

main verb (question)

→ predictive future

γυνή

wife

Nominative

predicate nominative

γυνή: 'wife.'

οἱ

the

Nominative

article

γάρ

for

explanatory conjunction

ἑπτὰ

seven

Nominative

numeral (substantival subject)

ἑπτὰ: 'seven.'

ἔσχον

had

Aor Act Indic 3 Pl · ἔχω

main verb

→ constative aorist

ἔχω: 'have, hold'; aorist 'had (as wife).'

αὐτήν

her

Accusative

direct object

γυναῖκα

as wife

Accusative

object complement (double accusative)

γυνή: 'wife.'

24 ἔφη αὐτοῖς ὁ Ἰησοῦς· Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;

Jesus said to them, 'Is it not for this reason that you are wrong, that you know neither the Scriptures nor the power of God?'

REBUKE (DIAGNOSIS) ASYNDETON Jesus exposes their double ignorance — of the Scriptures (which they claim to honor) and of God's power (to remake life) — as the root of their error.

ἔφη

said

Impf Act Indic 3 Sg · φημί

main verb (speech)

→ aoristic imperfect

φημί: 'say, affirm.'

αὐτοῖς

to them

Dative

indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject (proper name)

Ἰησοῦς: 'Jesus.'

οὐ

not

negative (expecting 'yes' answer)

οὐ: in a question expects an affirmative reply.

διὰ

because of

preposition + accusative (cause)

τοῦτο

this

Accusative

object of διὰ (cataphoric)

πλανᾶσθε

you are wrong/led astray

Pres Pass Indic 2 Pl · πλανᾶω

main verb (question)

→ progressive present

πλανᾶω: 'lead astray, deceive'; pass. 'go astray, err.'

μὴ

not

negative particle (with participle)

εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

circumstantial participle (causal)

→ stative perfect

οἶδα: 'know.'

τὰς

the

Accusative

article

γραφὰς

Scriptures

Accusative

object of εἰδότες

γραφῆ: 'Scripture'; even the Torah they revere testifies otherwise.

μηδὲ

nor

negative conjunction

μηδέ: 'and not, nor!'

τὴν

the

Accusative

article

δύναμιν

power

Accusative

object of εἰδότες

δύναμις: 'power'; God's power to raise and transform the dead.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.

For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in the heavens.

GROUND (FIRST ERROR ANSWERED) γὰρ The riddle dissolves: resurrection life is not a continuation of mortal marriage but a transformed, angel-like existence.

ὅταν

when

temporal conjunction (+ subjunctive)

γὰρ

for

explanatory conjunction

ἐκ

from

preposition + genitive (separation)

νεκρῶν

the dead

Genitive

object of ἐκ

νεκρός: 'dead'; ἐκ νεκρῶν = 'from among the dead.'

<p>ἀναστῶσιν they rise</p> <p>Aor Act Subj 3 Pl · ἀνίστημι <i>subjunctive (indefinite temporal)</i></p> <p>→ constative aorist</p> <p>ἀνίστημι: 'rise!'</p>	<p>οὔτε neither</p> <p><i>negative conjunction (correlative)</i></p> <p>οὔτε ... οὔτε: 'neither ... nor!'</p>	<p>γαμοῦσιν they marry</p> <p>Pres Act Indic 3 Pl · γαμέω <i>main verb</i></p> <p>→ gnomic present</p> <p>γαμέω: 'marry' (of the man taking a wife).</p>	<p>οὔτε nor</p> <p><i>negative conjunction (correlative)</i></p>
<p>γαμίζονται are given in marriage</p> <p>Pres Pass Indic 3 Pl · γαμίζω <i>main verb</i></p> <p>→ gnomic present</p> <p>γαμίζω: 'give in marriage' (of the woman/father giving).</p>	<p>ἀλλ' but</p> <p><i>adversative conjunction</i></p>	<p>εἰσὶν they are</p> <p>Pres Act Indic 3 Pl · εἰμί <i>copula</i></p> <p>→ stative present</p>	<p>ὡς like</p> <p><i>comparative particle</i></p> <p>ὡς: 'as, like!'</p>
<p>ἄγγελοι angels</p> <p>Nominative <i>predicate nominative (with ὡς)</i></p> <p>ἄγγελος: 'angel, messenger'; deathless beings, hence beyond procreative marriage.</p>	<p>ἐν in</p> <p><i>preposition + dative (place)</i></p>	<p>τοῖς the</p> <p>Dative <i>article</i></p>	<p>οὐρανοῖς heavens</p> <p>Dative <i>dat. of place</i></p> <p>οὐρανός: 'heaven!'</p>

26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάλτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων· Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ;

But concerning the dead, that they are raised — have you not read in the book of Moses, at the bush, how God spoke to him, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'?

SCRIPTURAL PROOF (SECOND ERROR ANSWERED) **δὲ** Jesus meets the Sadducees on their own ground — the Torah — citing Exod 3:6: God's present covenant-relation to the patriarchs implies their life.

περὶ

concerning

preposition + genitive (reference)

δὲ

but

transitional conjunction

τῶν

the

Genitive

article

νεκρῶν

dead

Genitive

object of περί

νεκρός: 'dead one.'

ὅτι

that

conjunction (epexegetical)

ἐγείρονται

they are raised

Pres Pass Indic 3 Pl · ἐγείρω

main verb (content clause)

→ gnomic/futuristic present

ἐγείρω: 'raise up, awaken'; theological passive (God raises).

οὐκ

not

negative (in question)

ἀνέγνωτε

have you read

Aor Act Indic 2 Pl · ἀναγινώσκω

main verb (question)

→ constative aorist

ἀναγινώσκω: 'read.'

ἐν

in

preposition + dative (place)

τῆ

the

Dative

article

βίβλῳ

book

Dative

object of ἐν

βίβλος: 'book, scroll'; the Pentateuch.

Μωϋσέως

of Moses

Genitive

possessive/authorial genitive (proper name)

Μωϋσῆς: 'Moses.'

ἐπὶ

at

preposition + genitive (at the passage 'about')

ἐπί: here 'at, in the passage of' (the section concerning the bush).

τοῦ

the

Genitive

article

βάτου

bush

Genitive

object of ἐπί

βάτος: 'thornbush'; the burning bush of Exod 3.

πῶς

how

interrogative adverb (indirect question)

εἶπεν

spoke

Aor Act Indic 3 Sg · λέγω

main verb (indirect question)

→ constative aorist

αὐτῷ

to him

Dative

indirect object

ὁ

the

Nominative

article

θεός

God

Nominative

subject

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of attendant circumstance (introduces quotation)

→ imperfective

Ἐγώ

I

Nominative

emphatic pronoun (subject of implied 'am')

ὁ

the

Nominative

article

θεός

God

Nominative

predicate nominative

Ἀβραάμ

of Abraham

Genitive

genitive of relationship (proper name)

Ἀβραάμ: 'Abraham'; indeclinable proper name, here genitive by syntax.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

θεός

God

Nominative

predicate nominative (coordinate)

Ἰσαάκ

of Isaac

Genitive

genitive of relationship (proper name)

Ἰσαάκ: 'Isaac'; indeclinable, genitive by syntax.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

θεός

God

Nominative

predicate nominative (coordinate)

Ἰακώβ

of Jacob

Genitive

genitive of relationship (proper name)

Ἰακώβ: 'Jacob'; indeclinable, genitive by syntax.

27 οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων. πολὺ πλανᾶσθε.

He is not God of the dead, but of the living. You are greatly mistaken.

CONCLUSION ASYNDETON The inference clinched: the covenant 'I am their God' binds God to the patriarchs as living; their resurrection is implied. The rebuke of v.24 returns as verdict.

οὐκ

not

negative particle

ἔστιν

he is

Pres Act Indic 3 Sg · εἶμί

copula

→ stative present

θεὸς

God

Nominative

predicate nominative

νεκρῶν

of the dead

Genitive

objective/possessive genitive

νεκρός: 'dead.'

ἀλλὰ

but

adversative conjunction

ζώντων

of the living

Pres Act Ptc · Gen Pl Masc · ζάω

substantival participle (genitive)

→ imperfective

ζάω: 'live'; the patriarchs live to God, hence resurrection-bound.

πολὺ

greatly

adverbial accusative (degree)

πολύς: here adverbial, 'much, greatly!'

πλανᾶσθε

you are mistaken

Pres Pass Indic 2 Pl · πλανάω

main verb

→ progressive present

πλανάω: 'go astray, err!'; the inclusio with v.24.

28 Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπρώτησεν αὐτόν· Ποία ἐστὶν ἐντολὴ πρώτη πάντων;

And one of the scribes came up and, having heard them disputing and seeing that he had answered them well, asked him, 'Which commandment is the first of all?'

SCENE-OPENING (A SINCERE INQUIRY) **Καὶ** Unlike the hostile delegations, this scribe is impressed by Jesus' answers and asks the rabbinic question of the greatest commandment in earnest.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>προσελθὼν having come up Aor Act Ptc · Nom Sg Masc · προσέρχομαι <i>circumstantial participle (attendant)</i> → antecedent aorist προσέρχομαι: 'approach, come to!'</p>	<p>εἷς one Nominative <i>subject (numeral)</i> εἷς: 'one!'</p>	<p>τῶν of the Genitive <i>article</i></p>
<p>γραμματέων scribes Genitive <i>partitive genitive</i> γραμματεὺς: 'scribe'; an expert in the Law.</p>	<p>ἀκούσας having heard Aor Act Ptc · Nom Sg Masc · ἀκούω <i>circumstantial participle (temporal)</i> → antecedent aorist ἀκούω: 'hear!'</p>	<p>αὐτῶν them Genitive <i>genitive (object of ἀκούσας / genitive absolute subject)</i></p>	<p>συζητούντων disputing Pres Act Ptc · Gen Pl Masc · συζητέω <i>supplementary participle (with ἀκούσας)</i> → imperfective συζητέω: 'discuss, dispute together!'</p>
<p>ἰδὼν seeing Aor Act Ptc · Nom Sg Masc · ὁράω <i>circumstantial participle (causal)</i> → antecedent aorist ὁράω: 'see, perceive!'</p>	<p>ὅτι that <i>conjunction (object clause)</i></p>	<p>καλῶς well <i>adverb (manner)</i> καλῶς: 'well, rightly!'</p>	<p>ἀπεκρίθη he had answered Aor Pass Indic 3 Sg · ἀποκρίνομαι <i>main verb (ὅτι clause)</i> → constative aorist ἀποκρίνομαι: 'answer, reply!'</p>

αὐτοῖς

them

Dative

indirect object

ἐπηρώτησεν

asked

Aor Act Indic 3 Sg · ἐπερωτάω

main verb

→ constative aorist

ἐπερωτάω: 'ask, question.'

αὐτόν

him

Accusative

direct object

Ποία

which kind of

Nominative

interrogative adjective (predicate)

ποῖος: 'what sort of, which.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἐντολή

commandment

Nominative

subject

ἐντολή: 'commandment.'

πρώτη

first

Nominative

predicate adjective

πρώτος: 'first, foremost'; chief in rank.

πάντων

of all

Genitive

partitive genitive

πᾶς: 'all.'

29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν· Ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν,

Jesus answered, 'The first is: Hear, O Israel, the Lord our God, the Lord is one;

ANSWER (THE SHEMA) ASYNDETON Jesus answers with the Shema (Deut 6:4–5), Israel's daily confession — grounding the supreme command to love God in the oneness of God himself.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer.'

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject (proper name)

Ἰησοῦς: 'Jesus.'

ὅτι

(that)

ὅτι recitativum

<p>Πρώτη first</p> <p>Nominative</p> <p><i>predicate adjective (subject 'commandment' implied)</i></p> <p> πρώτος; 'first!'</p>	<p>ἐστίν is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p><i>copula</i></p> <p>→ stative present</p>	<p>Ἄκουε Hear</p> <p>Pres Act Impv 2 Sg · ἀκούω</p> <p><i>imperative (the Shema's call)</i></p> <p>→ imperatival present</p> <p> ἀκούω: 'hear, listen'; the opening word of the Shema (Deut 6:4).</p>	<p>Ἰσραήλ O Israel</p> <p>Vocative</p> <p><i>vocative of address (proper name)</i></p> <p> Ἰσραήλ: 'Israel!'; indeclinable, here vocative.</p>
<p>κύριος the Lord</p> <p>Nominative</p> <p><i>subject</i></p> <p> κύριος: 'Lord!'; LXX rendering of YHWH.</p>	<p>ὁ the</p> <p>Nominative</p> <p><i>article</i></p>	<p>θεός God</p> <p>Nominative</p> <p><i>apposition to κύριος</i></p> <p> θεός: 'God!'</p>	<p>ἡμῶν our</p> <p>Genitive</p> <p><i>genitive of relationship</i></p>
<p>κύριος the Lord</p> <p>Nominative</p> <p><i>subject (of the predication)</i></p>	<p>εἷς one</p> <p>Nominative</p> <p><i>predicate (numeral)</i></p> <p> εἷς: 'one!'; the unity/uniqueness of YHWH.</p>	<p>ἐστίν is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p><i>copula</i></p> <p>→ stative present</p>	

30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.

and you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.

THE COMMAND ITSELF **καὶ** The Shema's demand: total, undivided love of God 'with all' the faculties — heart, soul, mind, strength (Mark's fourfold expansion of Deut 6:5).

καὶ
and

coordinating conjunction

ἀγαπήσεις
you shall love

Fut Act Indic 2 Sg · ἀγαπάω

main verb (future of command)

→ *imperative future*

ἀγαπάω: 'love!'; the LXX future has the force of a command.

κύριον
the Lord

Accusative

direct object

κύριος: 'Lord.'

τὸν
the

Accusative

article

θεόν

God

Accusative

apposition to κύριον

θεός: 'God.'

σου

your

Genitive

genitive of relationship

ἐξ

with/out of

preposition + genitive (source/extent)

ἐκ: 'out of'; here 'from the whole of,' the wellspring of love.

ὅλης

all

Genitive

attributive adjective

ὅλος: 'whole, entire.'

τῆς

the

Genitive

article

καρδίας

heart

Genitive

object of ἐξ

καρδία: 'heart'; the inner seat of will and thought.

σου

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ἐξ

with

preposition + genitive

ὅλης

all

Genitive

attributive adjective

τῆς

the

Genitive

article

ψυχῆς

soul

Genitive

object of ἐξ

ψυχή: 'soul, life'; the whole self/life-force.

σου

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ἐξ

with

preposition + genitive

ὅλης

all

Genitive

attributive adjective

<p>τῆς the Genitive <i>article</i></p>	<p>διανοίας mind Genitive <i>object of ἐξ</i> διάνοια: 'mind, understanding'; the LXX expansion adding the intellect.</p>	<p>σου your Genitive <i>genitive of relationship</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ἐξ with <i>preposition + genitive</i></p>	<p>ὅλης all Genitive <i>attributive adjective</i></p>	<p>τῆς the Genitive <i>article</i></p>	<p>ἰσχύος strength Genitive <i>object of ἐξ</i> ἰσχύς: 'strength, might'; full bodily/energetic devotion.</p>
<p>σου your Genitive <i>genitive of relationship</i></p>			

31 δευτέρα αὕτη· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.

The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these.

THE SECOND COMMAND JOINED ASYNDETON Jesus binds Lev 19:18 to the Shema as inseparable companion — love of God and love of neighbor together summing the whole Law.

δευτέρα

second

Nominative

predicate adjective

δέυτερος: 'second.'

αὕτη

this

Nominative

demonstrative (subject)

Ἄγαπήσεις

you shall love

Fut Act Indic 2 Sg · ἀγαπάω

main verb (future of command)

→ imperatival future

ἀγαπάω: 'love.'

τὸν

the

Accusative

article

πλησίον

neighbor

Accusative

direct object (indeclinable adverb substantized)

πλησίον: 'near one, neighbor'; an adverb functioning as a noun, with article.

σου

your

Genitive

genitive of relationship

ὡς

as

comparative particle

σεαυτόν

yourself

Accusative

reflexive pronoun (standard of comparison)

σεαυτοῦ: 'yourself.'

μείζων

greater

Nominative

predicate adjective (comparative)

μέγας (compar. μείζων): 'greater.'

τούτων

than these

Genitive

genitive of comparison

ἄλλη

other

Nominative

attributive adjective

ἄλλος: 'other.'

ἐντολή

commandment

Nominative

subject

ἐντολή: 'commandment.'

οὐκ

not

negative particle

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ stative present

32 καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἷς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·

And the scribe said to him, 'Well said, Teacher; you have truly said that he is one, and there is no other besides him;

AFFIRMATION **καὶ** The scribe warmly endorses the answer, restating the Shema's monotheism in his own words (echoing Deut 4:35; Isa 45:21).

<p>καὶ and coordinating conjunction</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω main verb → constative aorist</p>	<p>αὐτῷ to him Dative indirect object</p>	<p>ὁ the Nominative article</p>
<p>γραμματεὺς scribe Nominative subject γραμματεὺς: 'scribe.'</p>	<p>Καλῶς well (said) adverb (approval) καλῶς: 'well, rightly'; an exclamation of agreement.</p>	<p>διδάσκαλε Teacher Vocative vocative of address διδάσκαλος: 'teacher.'</p>	<p>ἐπ' in preposition + genitive (manner) ἐπί: ἐπ' ἀληθείας, 'truly, in truth.'</p>
<p>ἀληθείας truth Genitive object of ἐπί ἀλήθεια: 'truth.'</p>	<p>εἶπες you have said Aor Act Indic 2 Sg · λέγω main verb → constative aorist</p>	<p>ὅτι that conjunction (content clause)</p>	<p>εἷς one Nominative predicate (numeral) εἷς: 'one.'</p>

ἐστιν

he is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ stative present

ἄλλος

other

Nominative

subject (substantival adjective)

ἄλλος: 'another!'

πλὴν

besides

improper preposition + genitive

πλὴν: 'except, besides!'

αὐτοῦ

him

Genitive

object of πλὴν

33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.

and to love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is far more than all the whole burnt offerings and sacrifices.

INFERENCE (ABOVE SACRIFICE) καὶ The scribe draws the prophetic conclusion (cf. 1 Sam 15:22; Hos 6:6): the love-commands outweigh the entire sacrificial system.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article (substantizes infinitive)

ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

articular infinitive (subject)

→ imperfective

ἀγαπάω: 'love!'

αὐτὸν

him

Accusative

object of ἀγαπᾶν

ἐξ

with

preposition + genitive

ὅλης

all

Genitive

attributive adjective

ὅλος: 'whole.'

τῆς

the

Genitive

article

καρδίας

heart

Genitive

object of ἐξ

καρδία: 'heart.'

καὶ

and

coordinating conjunction

ἐξ

with

preposition + genitive

ὅλης

all

Genitive

attributive adjective

τῆς

the

Genitive

article

συνέσεως

understanding

Genitive

object of ἐξ

σύνεσις: 'understanding, insight'; the scribe substitutes this for 'soul' in his paraphrase.

καὶ

and

coordinating conjunction

ἐξ

with

preposition + genitive

ὅλης

all

Genitive

attributive adjective

τῆς

the

Genitive

article

ἰσχύος

strength

Genitive

object of ἐξ

ἰσχύς: 'strength.'

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article (substantizes infinitive)

ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

articular infinitive (coordinate subject)

→ imperfective

τὸν

the

Accusative

article

πλησίον

neighbor

Accusative

object of ἀγαπᾶν

πλησίον: 'neighbor.'

ὡς

as

comparative particle

<p>ἑαυτὸν oneself Accusative <i>reflexive pronoun (standard of comparison)</i> ἑαυτοῦ: 'oneself.'</p>	<p>περισσότερον more Nominative <i>predicate adjective (comparative)</i> περισσότερός (compar. περισσότερον): 'more, greater, surpassing.'</p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present</p>	<p>πάντων all Genitive <i>attributive (genitive of comparison)</i> πᾶς: 'all!'</p>
<p>τῶν the Genitive <i>article</i></p>	<p>ὅλοκαυμάτων whole burnt offerings Genitive <i>genitive of comparison</i> ὅλοκαύτωμα: 'whole burnt offering'; the offering wholly consumed on the altar.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>θυσιῶν sacrifices Genitive <i>genitive of comparison</i> θυσία: 'sacrifice.'</p>

34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ.
καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

And Jesus, seeing that he answered wisely, said to him, 'You are not far from the kingdom of God.'
And no one any longer dared to question him.

VERDICT & SCENE-CLOSE **καὶ** Jesus commends the discerning scribe as near the kingdom; the section of testing closes — none dares question him further.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject (proper name)</i> Ἰησοῦς: 'Jesus.'</p>	<p>ἰδὼν seeing Aor Act Ptc · Nom Sg Masc · ὁράω <i>circumstantial participle (causal)</i> → antecedent aorist ὁράω: 'see, perceive.'</p>
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αὐτόν

him

Accusative

object of ἰδῶν (*prolepsis*)

ὅτι

that

conjunction (*object clause*)

βουνεχῶς

wisely

adverb (*manner*)

βουνεχῶς: 'sensibly, with understanding'
(βουῖν ἔχω, 'have a mind'); NT hapax.

ἀπεκρίθη

he answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (ὅτι clause)

→ constative aorist

ἀποκρίνομαι: 'answer!'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

οὐ

not

negative particle

μακρὰν

far

adverb (*of distance*)

μακρὰν: 'far away'; adverbial accusative of μακρός.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

main verb

→ stative present

ἀπὸ

from

preposition + genitive (*separation*)

τῆς

the

Genitive

article

βασιλείας

kingdom

Genitive

object of ἀπό

βασιλεία: 'kingdom, reign'; the central Markan theme.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/subjective genitive

καὶ

and

coordinating conjunction

οὐδεὶς

no one

Nominative

subject (*negative pronoun*)

οὐδεὶς: 'no one!'

οὐκέτι

no longer

adverb (time; double negative reinforcing)

οὐκέτι: 'no longer, no more.'

ἐτόλμα

dared

Impf Act Indic 3 Sg · τολμάω

main verb

→ customary/durative imperfect

τολμάω: 'dare, have the courage.'

αὐτόν

him

Accusative

object of ἐπερωτήσαι

ἐπερωτήσαι

to question

Aor Act Inf · ἐπερωτάω

complementary infinitive

→ constative aorist

ἐπερωτάω: 'question, interrogate.'

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυὶδ ἐστίν;

And Jesus, responding, said as he taught in the temple, 'How is it that the scribes say that the Messiah is the son of David?'

SCENE-OPENING (COUNTER-QUESTION) **Καὶ** Now Jesus takes the initiative, raising a riddle from Scripture that probes the Messiah's identity as more than merely David's descendant.

Καὶ

and

coordinating conjunction

ἀποκριθεὶς

responding

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial participle (Semitic 'answered and said')

→ antecedent aorist

ἀποκρίνομαι: 'answer, respond'; here taking up a new topic.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject (proper name)

Ἰησοῦς: 'Jesus.'

ἔλεγεν

said

Impf Act Indic 3 Sg · λέγω

main verb

→ inceptive imperfect

λεῶ: 'say!'

διδάσκων

teaching

Pres Act Ptc · Nom Sg Masc · διδάσκω

circumstantial participle (manner)

→ imperfective (concurrent)

διδάσκω: 'teach!'

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

dat. of place

ἱερόν: 'temple (precinct)!'

Πῶς

how

interrogative adverb

πῶς: 'how?'

λέγουσιν

do they say

Pres Act Indic 3 Pl · λέγω

main verb (question)

→ customary present

οἱ

the

Nominative

article

γραμματεῖς

scribes

Nominative

subject

γραμματεῖς: 'scribe!'

ὅτι

that

conjunction (content clause)

ὁ

the

Nominative

article

χριστός

Messiah

Nominative

subject

χριστός: 'Anointed One, Messiah!'

υἱός

son

Nominative

predicate nominative

υἱός: 'son!'; Davidic descent — true, but not the whole truth.

Δαυίδ

of David

Genitive

genitive of relationship (proper name)

Δαυίδ: 'David!'; indeclinable, genitive by syntax.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

36 αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ· Εἶπεν κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

David himself said, in the Holy Spirit: 'The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet.'

SCRIPTURAL PROOF ASYNDETON Quoting Psalm 109:1 LXX (Ps 110:1): David, inspired, calls the Messiah 'my Lord' — the very text raising the paradox of the next verse.

<p>αὐτὸς himself Nominative <i>intensive pronoun (with Δαυίδ)</i></p> <p>αὐτός: 'himself'; emphasizing David as the speaker.</p>	<p>Δαυίδ David Nominative <i>subject (proper name)</i></p> <p>Δαυίδ: 'David'; indeclinable, here nominative subject.</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i></p> <p>→ constative aorist</p>	<p>ἐν in/by <i>preposition + dative (means/sphere)</i></p>
<p>τῷ the Dative <i>article</i></p>	<p>πνεύματι Spirit Dative <i>dat. of means/sphere (inspiration)</i></p> <p>πνεῦμα: 'Spirit'; the inspiration grounding the psalm's authority.</p>	<p>τῷ the Dative <i>article</i></p>	<p>ἁγίῳ Holy Dative <i>attributive adjective</i></p> <p>ἅγιος: 'holy!'</p>
<p>Εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb (quotation)</i></p> <p>→ constative aorist</p>	<p>κύριος the Lord Nominative <i>subject (= YHWH)</i></p> <p>κύριος: 'Lord'; the first κύριος = YHWH (the speaker).</p>	<p>τῷ to Dative <i>article</i></p>	<p>κυρίῳ Lord Dative <i>indirect object</i></p> <p>κύριος: the second κύριος = the Messiah, David's 'Lord!'</p>

μου

my

Genitive

genitive of relationship

Κάθου

sit

Pres Mid Impv 2 Sg · κάθημαι

imperative (invitation)

→ *imperative present*

κάθημαι: 'sit'; the enthronement at God's right hand.

ἐκ

at

preposition + genitive (position)

ἐκ δεξιῶν: 'on the right hand,' the position of honor and authority.

δεξιῶν

the right hand

Genitive

object of ἐκ

δεξιός: 'right (hand/side).'

μου

my

Genitive

possessive genitive

ἕως

until

temporal conjunction

ἕως: 'until.'

ἄν

—

modal particle (with subjunctive)

ἄν: marks contingency with the subjunctive.

θῶ

I put

Aor Act Subj 1 Sg · τίθημι

subjunctive (indefinite temporal)

→ *constative aorist*

τίθημι: 'put, place, set.'

τούς

the

Accusative

article

ἐχθρούς

enemies

Accusative

direct object

ἐχθρός: 'enemy, hostile.'

σου

your

Genitive

possessive genitive

ὑποκάτω

under

improper preposition + genitive

ὑποκάτω: 'underneath, beneath.'

τῶν

the

Genitive

article

ποδῶν

feet

Genitive

object of ὑποκάτω

πούς: 'foot'; subjugation imagery.

σου

your

Genitive

possessive genitive

37 αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός; καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

David himself calls him Lord; so how is he his son? And the great crowd heard him gladly.

THE RIDDLE PRESSED & SCENE-CLOSE **ASYNDETON** The paradox: if David calls the Messiah 'Lord,' the Messiah is more than David's descendant — pointing to his transcendent dignity. The crowd's delight closes the temple teaching.

αὐτός

himself

Nominative

intensive pronoun

αὐτός: 'himself.'

Δαυίδ

David

Nominative

subject (proper name)

Δαυίδ: 'David.'

λέγει

calls

Pres Act Indic 3 Sg · λέγω

main verb

→ customary present

λέγω: here 'call, name.'

αὐτὸν

him

Accusative

direct object (double acc.)

κύριον

Lord

Accusative

object complement (double accusative)

κύριος: 'Lord.'

καὶ

so

coordinating conjunction (consecutive)

πόθεν

how/whence

interrogative adverb

πόθεν: 'from where? how?'; here logical, 'in what sense?'

αὐτοῦ

his

Genitive

genitive of relationship

ἐστὶν

is he

Pres Act Indic 3 Sg · εἰμί

copula (question)

→ stative present

υἱός

son

Nominative

predicate nominative

υἱός: 'son.'

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

πολύς

great

Nominative

attributive adjective

πολύς: 'much, great.'

ὄχλος

crowd

Nominative

subject

ὄχλος: 'crowd.'

ἤκουεν

heard

Impf Act Indic 3 Sg · ἀκούω

main verb

→ customary/durative imperfect

ἀκούω: 'hear, listen to.'

αὐτοῦ

him

Genitive

genitive object (of ἀκούω)

ἠδέως

gladly

adverb (manner)

ἠδέως: 'gladly, with pleasure.'

38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν· Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς

And in his teaching he said, 'Beware of the scribes, who like to walk about in long robes and want greetings in the marketplaces

SCENE-OPENING (WARNING) Καὶ Jesus warns the crowd against the ostentatious scribes — a sustained critique of religious leaders who crave honor.

Καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

διδαχῇ

teaching

Dative

dat. of sphere

διδαχή: 'teaching, instruction.'

αὐτοῦ

his

Genitive

possessive genitive

ἔλεγεν

he said

Impf Act Indic 3 Sg · λέγω

main verb

→ customary/durative imperfect

λέγω: 'say'; the imperfect of repeated teaching.

βλέπετε

beware

Pres Act Impv 2 Pl · βλέπω

imperative

→ imperatival present

βλέπω: 'look'; βλέπετε ἀπό = 'beware of, watch out for!'

ἀπό

of

preposition + genitive (in 'beware of')

τῶν

the

Genitive

article

γραμματέων

scribes

Genitive

object of ἀπό

γραμματεῦς: 'scribe.'

τῶν

who

Genitive

article (substantizes ptc.)

θελόντων

wishing

Pres Act Ptc · Gen Pl Masc · θέλω

attributive participle

→ imperfective

θέλω: 'wish, want, desire.'

ἐν

in

preposition + dative (attire)

στολαῖς

long robes

Dative

dat. of manner/attire

στολή: 'long flowing robe'; a mark of distinguished status.

περιπατεῖν

to walk around

Pres Act Inf · περιπατέω

complementary infinitive (of θελόντων)

→ imperfective

περιπατέω: 'walk about'; parading themselves.

καί

and

coordinating conjunction

ἀσπασμούς

greetings

Accusative

direct object (verb 'desire' carried over)

ἀσπασμός: 'greeting, salutation'; deferential public recognition.

ἐν

in

preposition + dative (place)

ταῖς

the

Dative

article

ἀγοραῖς

marketplaces

Dative

dat. of place

ἀγορά: 'marketplace'; the public square.

39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις

and the chief seats in the synagogues and the places of honor at banquets;

CONTINUATION (THE HONORS CRAVED) **καὶ** The list of coveted distinctions continues — the best seats in worship and at table, all symbols of social precedence.

καὶ

and

coordinating conjunction

πρωτοκαθεδρίας

chief seats

Accusative

direct object

πρωτοκαθεδρία: 'chief seat' (πρῶτος + καθέδρα); the front bench facing the congregation.

ἐν

in

preposition + dative (place)

ταῖς

the

Dative

article

συναγωγαῖς

synagogues

Dative

dat. of place

συναγωγή: 'synagogue, assembly.'

καὶ

and

coordinating conjunction

πρωτοκλισίας

places of honor

Accusative

direct object

πρωτοκλισία: 'chief reclining place' (πρῶτος + κλισία); the seat of honor at a meal.

ἐν

at

preposition + dative (place)

τοῖς

the

Dative

article

δεῖπνοις

banquets

Dative

dat. of place

δεῖπνον: 'dinner, banquet.'

40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται
περισσότερον κρίμα.

those who devour widows' houses and for a pretext pray at length — these will receive the greater condemnation!

INDICTMENT & VERDICT ASYNDETON Beneath the honor-seeking lies predation: exploiting the defenseless under a cloak of piety; the sentence is the heavier judgment. The widow-theme leads straight into vv.41–44.

<p>οἱ those who Nominative <i>article (substantizes ptc.; nom. in loose apposition)</i></p>	<p>κατεσθίοντες devouring Pres Act Ptc · Nom Pl Masc · κατεσθίω <i>substantival participle</i> → imperfective (characteristic) κατεσθίω: 'eat up, devour' (κατά intensive); plundering by abuse of trust.</p>	<p>τὰς the Accusative <i>article</i></p>	<p>οἰκίας houses Accusative <i>direct object</i> οἰκία: 'house, household estate.'</p>
<p>τῶν of the Genitive <i>article</i></p>	<p>χηρῶν widows Genitive <i>possessive genitive</i> χήρα: 'widow'; the OT paradigm of the vulnerable under God's protection.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>προφάσει for a pretext Dative <i>dat. of manner/cause</i> πρόφασις: 'pretext, outward show'; the prayers mask the greed.</p>
<p>μακρὰ at length Accusative <i>adverbial accusative (extent)</i> μακρός: 'long'; neuter plural adverbial, 'lengthily.'</p>	<p>προσευχόμενοι praying Pres Mid Ptc · Nom Pl Masc · προσεύχομαι <i>substantival participle (coordinate)</i> → imperfective προσεύχομαι: 'pray.'</p>	<p>οὗτοι these Nominative <i>demonstrative (subject; resumptive)</i></p>	<p>λήμψονται will receive Fut Mid Indic 3 Pl · λαμβάνω <i>main verb</i> → predictive future λαμβάνω: 'receive.'</p>

περισσότερον

greater

Accusative

attributive adjective (comparative)

περισσός (compar.): 'greater, more abundant!'

κρίμα

condemnation

Accusative

direct object

κρίμα: 'judgment, condemnation, sentence!'

41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·

And sitting down opposite the treasury, he watched how the crowd was putting money into the treasury; and many rich people were putting in much.

SCENE-OPENING (OBSERVATION) **Καὶ** From the scribes who devour widows' houses, Mark turns to a widow's gift; Jesus deliberately observes the offerings at the temple treasury.

Καὶ

and

coordinating conjunction

καθίσας

having sat down

Aor Act Ptc · Nom Sg Masc · καθίζω
circumstantial participle (attendant)

→ antecedent aorist

καθίζω: 'sit down, take a seat!'

κατέναντι

opposite

improper preposition + genitive

κατέναντι: 'opposite, over against!'

τοῦ

the

Genitive

article

γαζοφυλακίου

treasury

Genitive

object of κατέναντι

γαζοφυλάκιον: 'treasury'; the temple offering-receptacles in the Court of the Women.

ἐθεώρει

he watched

Impf Act Indic 3 Sg · θεωρέω

main verb

→ durative imperfect

θεωρέω: 'observe, watch attentively!'

πῶς

how

interrogative adverb (indirect question)

πῶς: 'how!'

ὁ

the

Nominative

article

<p>ὄχλος crowd</p> <p>Nominative subject</p> <p>ὄχλος; 'crowd.'</p>	<p>βάλλει puts</p> <p>Pres Act Indic 3 Sg · βάλλω main verb (indirect question)</p> <p>→ progressive present</p> <p>βάλλω; 'throw, cast'; here 'put in (coins).'</p>	<p>χαλκόν money</p> <p>Accusative direct object</p> <p>χαλκός; 'copper, bronze'; by extension, small coinage/money.</p>	<p>εἰς into</p> <p>preposition + accusative (direction)</p>
<p>τὸ the</p> <p>Accusative article</p>	<p>γαζοφυλάκιον treasury</p> <p>Accusative object of εἰς</p> <p>γαζοφυλάκιον; 'treasury.'</p>	<p>καὶ and</p> <p>coordinating conjunction</p>	<p>πολλοὶ many</p> <p>Nominative attributive adjective</p> <p>πολύς; 'many.'</p>
<p>πλούσιοι rich</p> <p>Nominative subject (substantival adjective)</p> <p>πλούσιος; 'rich, wealthy.'</p>	<p>ἔβαλλον were putting in</p> <p>Impf Act Indic 3 Pl · βάλλω main verb</p> <p>→ iterative imperfect</p> <p>βάλλω; 'put in'; the imperfect of repeated giving.</p>	<p>πολλά much</p> <p>Accusative direct object (substantival)</p> <p>πολύς; 'much, many things.'</p>	

42 καὶ ἔλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης.

And one poor widow came and put in two lepta, which is a quadrans.

CONTRAST (THE WIDOW'S MITE) **καὶ** Against the rich, a destitute widow gives the two smallest coins in circulation — the narrative's pivot from quantity to sacrifice.

<p>καὶ and coordinating conjunction</p>	<p>ἔλθοῦσα having come Aor Act Ptc · Nom Sg Fem · ἔρχομαι circumstantial participle (attendant) → antecedent aorist ἔρχομαι: 'come!'</p>	<p>μία one Nominative numeral / indefinite (attributive) εἷς (fem. μία): 'one, a single!'</p>	<p>χήρα widow Nominative subject χήρα: 'widow'; the very class exploited by the scribes (v.40).</p>
<p>πτωχή poor Nominative attributive adjective πτωχός: 'destitute, beggarly poor'; the deepest poverty.</p>	<p>ἔβαλεν put in Aor Act Indic 3 Sg · βάλλω main verb → constative aorist βάλλω: 'put in, cast!'</p>	<p>λεπτὰ lepta Accusative direct object λεπτόν: 'lepton'; the smallest bronze coin in circulation (lit. 'a thin/small thing').</p>	<p>δύο two Accusative numeral (attributive) δύο: 'two!'</p>
<p>ὃ which Nominative relative pronoun (subject; explanatory)</p>	<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί copula → stative present</p>	<p>κοδράντης a quadrans Nominative predicate nominative κοδράντης: a Latin loan (quadrans), the smallest Roman coin — Mark's gloss for his Roman readers.</p>	

43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχή πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·

And calling his disciples to him, he said to them, 'Truly I say to you that this poor widow has put in more than all those who are putting into the treasury;

PRONOUNCEMENT **καὶ** The solemn 'Amen I say' marks a reversal of values: by heaven's measure she gave the most, not the least.

καὶ
and

coordinating conjunction

προσκαλεσάμενος

having called to him

Aor Mid Ptc · Nom Sg Masc · προσκαλέω
circumstantial participle (attendant)

→ antecedent aorist

προσκαλέω (mid.): 'call to oneself,
summon.'

τούς

the

Accusative

article

μαθητὰς

disciples

Accusative

direct object

μαθητής: 'disciple, learner!'

αὐτοῦ

his

Genitive

possessive genitive

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

indirect object

Ἀμήν

truly

Hebrew affirmation particle (asseveration)

ἀμήν: 'truly, verily'; Jesus' solemn
introductory formula.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ progressive present

ὕμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content clause)

ἡ

the

Nominative

article

χήρα

widow

Nominative

subject

χήρα: 'widow!'

αὕτη

this

Nominative

demonstrative (attributive)

ἡ

the

Nominative

article

πτωχή

poor

Nominative

attributive adjective

πτωχός: 'destitute!'

<p>πλεῖον more Accusative <i>direct object (comparative, substantival)</i> πολὺς (compar. πλείων): 'more.'</p>	<p>πάντων than all Genitive <i>genitive of comparison</i> πᾶς: 'all.'</p>	<p>ἔβαλεν has put in Aor Act Indic 3 Sg · βάλλω <i>main verb (ὄτι clause)</i> → constative aorist βάλλω: 'put in.'</p>	<p>τῶν of those Genitive <i>article (substantizes ptc.)</i></p>
<p>βαλλόντων putting in Pres Act Ptc · Gen Pl Masc · βάλλω <i>substantival participle (genitive of comparison)</i> → imperfective βάλλω: 'put in.'</p>	<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>γαζοφυλάκιον treasury Accusative <i>object of εἰς</i> γαζοφυλάκιον: 'treasury.'</p>

44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

for they all put in out of their abundance, but she, out of her poverty, put in everything she had, her whole living.

GROUND (THE MEASURE OF GIVING) **γὰρ** The basis of the verdict: giving is weighed not by amount but by cost — the rich gave surplus, the widow gave her very life-sustenance (βίος).

<p>πάντες all Nominative <i>subject (substantival adjective)</i> πᾶς: 'all.'</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἐκ out of <i>preposition + genitive (source)</i></p>	<p>τοῦ the Genitive <i>article (substantizes ptc.)</i></p>
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περισσεύοντος

abundance

Pres Act Ptc · Gen Sg Neut · περισσεύω

substantival participle (object of ἐκ)

→ imperfective

περισσεύω: 'abound, overflow'; 'what was surplus to them.'

αὐτοῖς

to them

Dative

dat. of possession/advantage

ἔβαλον

put in

Aor Act Indic 3 Pl · βάλλω

main verb

→ constative aorist

βάλλω: 'put in.'

αὕτη

she

Nominative

demonstrative (subject, contrastive)

δὲ

but

adversative conjunction

ἐκ

out of

preposition + genitive (source)

τῆς

the

Genitive

article

ὑστερήσεως

poverty

Genitive

object of ἐκ

ὑστέρησις: 'want, need, deprivation'; the opposite of the rich man's surplus.

αὐτῆς

her

Genitive

possessive genitive

πάντα

everything

Accusative

direct object

πᾶς: 'all, everything.'

ὅσα

as much as

Accusative

relative pronoun (object of εἶχεν)

ὅσος: 'as much/many as.'

εἶχεν

she had

Impf Act Indic 3 Sg · ἔχω

main verb (rel. clause)

→ durative imperfect

ἔχω: 'have, hold.'

ἔβαλεν

put in

Aor Act Indic 3 Sg · βάλλω

main verb

→ constative aorist

βάλλω: 'put in.'

ὅλον

whole

Accusative

attributive adjective (apposition to πάντα)

ὅλος: 'whole, entire.'

τὸν

the

Accusative

article

βίον

living

Accusative

apposition (the sum of her gift)

βίος: 'life, livelihood, means of living'; not mere ζωή but the very substance she lived on.

αὐτῆς

her

Genitive

possessive genitive

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.4 the Byzantine addition λιθοβολήσαντες ('having stoned') before ἐκεφαλίωσαν and the longer ἀπέστειλαν ἠτιμωμένον are not part of the critical text; at v.23 the words ὅταν ἀναστῶσιν ('when they rise') are bracketed/omitted by some witnesses (e.g. B, and the omission is noted by the editions) but printed here; at v.27 some witnesses add θεός after ζώντων; at v.29 the citation of the Shema (Deut 6:4–5) is read with πρώτη ('first') rather than the Byzantine πρώτη πασῶν τῶν ἐντολῶν, and at v.30 the fourfold 'heart, soul, mind, strength' is printed; at v.33 the variant συνέσεως ('understanding') is read alongside the fuller Byzantine text; at v.41 the editions divide over καθίσας ('having sat down,' read here) versus the bare ἐκάθισεν. Orthographic variants (movable-ν, ι-subscript, the spelling Δαυίδ/Δαυείδ) are not noted. The chapter has 44 verses; none is legitimately omitted by the critical text. The chapter is an OT-citation anthology: Isa 5:1–2 (the vineyard, v.1), Ps 117:22–23 LXX (the rejected stone, vv.10–11), Deut 6:4–5 with Lev 19:18 (the Shema and neighbor-love, vv.29–31), and Ps 109:1 LXX (the LORD to my Lord, v.36).

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.