

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 2

KATA MAPKON B'

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 · 2:1–12

The paralytic lowered through the roof: authority to forgive sins

Back in Capernaum, a crowd packs the house (1–2); four men, unable to reach Jesus, dig through the roof and lower the paralytic (3–4). Seeing their faith, Jesus pronounces forgiveness (5), provoking the scribes' silent charge of blasphemy (6–7). Perceiving it, Jesus poses the easier/harder question and heals 'that you may know the Son of Man has authority on earth to forgive sins' (8–11); the man rises and all are amazed (12).

B · 2:13–17

The call of Levi and eating with tax collectors and sinners

By the sea Jesus teaches, then calls Levi son of Alphaeus from the toll booth (13–14). At table with many tax collectors and sinners (15), the scribes of the Pharisees object to his company (16); Jesus answers with the physician proverb — he came to call not the righteous but sinners (17).

C · 2:18–22

The question about fasting: the bridegroom, the patch, and the wineskins

Asked why his disciples do not fast like John's and the Pharisees' (18), Jesus replies that wedding guests cannot fast while the bridegroom is with them — but days will come when he is taken away (19–20); two parables seal it: an unshrunk patch on an old cloak and new wine in old skins both spell ruin — new wine needs new skins (21–22).

D · 2:23–28

Plucking grain on the Sabbath: the Sabbath made for man

When the disciples pluck heads of grain on the Sabbath (23) and the Pharisees object (24), Jesus appeals to David eating the showbread when in need (25–26) and pronounces the two-part maxim: the Sabbath was made for man, not man for the Sabbath (27), so the Son of Man is lord even of the Sabbath (28).

1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν.

And when he had entered Capernaum again after some days, it was heard that he was at home.

SCENE-SETTING **Καὶ** The paratactic καί opens the controversy cycle; Jesus is back in Capernaum, his Galilean base, and word spreads that he is 'at home.'

Καὶ
and

coordinating conjunction (Markan parataxis)

εἰσελθὼν

having entered

Aor Act Ptc · Nom Sg Masc · εἰσερχομαι
temporal/circumstantial participle (subject = Jesus)

→ antecedent aorist

εἰσερχομαι: 'go/come into'; the participle sets the temporal frame for the main verb.

πάλιν

again

adverb (recurrence)

πάλιν: 'again'; recalls 1:21 — Capernaum is the recurring home base.

εἰς

into

preposition + accusative (motion toward)

<p>Καφαρναούμ Capernaum</p> <p>Accusative</p> <p>object of εἰς (indeclinable place-name with syntactic case)</p> <p>Καφαρναούμ: Capernaum, a fishing town on the NW shore of the Sea of Galilee.</p>	<p>δι' after</p> <p>preposition + genitive (interval of time)</p> <p>διὰ + gen. of time = 'after an interval of.'</p>	<p>ἡμερῶν days</p> <p>Genitive</p> <p>object of διὰ (temporal interval)</p> <p>ἡμέρα: 'day'; δι' ἡμερῶν = 'after some days.'</p>	<p>ἠκούσθη it was heard</p> <p>Aor Pass Indic 3 Sg · ἀκούω</p> <p>main verb (impersonal passive)</p> <p>→ constative aorist</p> <p>ἀκούω: 'hear'; impersonal passive — 'the report went round.'</p>
<p>ὅτι that</p> <p>conjunction (content clause)</p>	<p>ἐν in/at</p> <p>preposition + dative (place)</p>	<p>οἴκῳ house</p> <p>Dative</p> <p>dat. of place (ἐν οἴκῳ = 'at home')</p> <p>οἶκος: 'house, home'; the anarthrous phrase is idiomatic for 'at home' (perhaps Peter's house).</p>	<p>ἐστίν he is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p>main verb (content clause; retained present)</p> <p>→ stative present</p>

2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

And many gathered together, so that there was no longer room, not even at the door, and he was speaking the word to them.

SCENE-SETTING (CONTINUATION) καὶ The packed house, with no room even at the door, sets up the obstacle the four men must overcome; Jesus' teaching ('the word') frames the healing.

<p>καὶ and</p> <p>coordinating conjunction</p>	<p>συνήχθησαν gathered</p> <p>Aor Pass Indic 3 Pl · συνάγω</p> <p>main verb</p> <p>→ ingressive aorist</p> <p>συνάγω: 'gather together'; the passive depicts a crowd assembling.</p>	<p>πολλοὶ many</p> <p>Nominative</p> <p>subject (substantival adjective)</p> <p>πολύς: 'many'; the crowd characteristic of Mark's Galilee.</p>	<p>ὥστε so that</p> <p>conjunction (result, + infinitive)</p> <p>ὥστε: introduces actual result, here with the infinitive χωρεῖν.</p>
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<p>μηκέτι no longer <i>adverb (negation of time)</i></p> <p>μηκέτι: 'no longer' (μή + ἔτι).</p>	<p>χωρεῖν to have room <i>Pres Act Inf · χωρέω</i></p> <p><i>infinitive of result (impersonal)</i></p> <p>→ present (stative)</p> <p>χωρέω: 'make room, contain'; impersonal — 'there was no room.'</p>	<p>μηδὲ not even <i>conjunction (ascensive negative)</i></p> <p>μηδέ: 'not even!'</p>	<p>τὰ the (places) <i>Accusative</i></p> <p><i>article substantizing the prep. phrase ('the area at the door')</i></p>
<p>πρὸς at/toward <i>preposition + accusative (location)</i></p>	<p>τὴν the <i>Accusative</i></p> <p><i>article</i></p>	<p>θύραν door <i>Accusative</i></p> <p><i>object of πρὸς</i></p> <p>θύρα: 'door, doorway'; even the space outside the entrance was jammed.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ἐλάλει he was speaking <i>Impf Act Indic 3 Sg · λαλέω</i></p> <p><i>main verb</i></p> <p>→ imperfect (ongoing background action)</p> <p>λαλέω: 'speak'; the imperfect frames Jesus' teaching as the scene's backdrop.</p>	<p>αὐτοῖς to them <i>Dative</i></p> <p><i>indirect object</i></p>	<p>τὸν the <i>Accusative</i></p> <p><i>article</i></p>	<p>λόγον word <i>Accusative</i></p> <p><i>direct object</i></p> <p>λόγος: 'word'; 'the word' = the gospel message, Markan shorthand for Jesus' proclamation.</p>

3 καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων.

And they come, bringing to him a paralytic carried by four men.

ACTION (INTRODUCES THE PETITIONERS) καὶ Two historic presents (ἔρχονται) and a string of participles bring the four bearers and the paralytic onto the stage with cinematic immediacy.

καὶ
and

coordinating conjunction

ἔρχονται
they come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ historic present (vivid narration)

ἔρχομαι: 'come, go'; Mark's signature
historic present dramatizes the arrival.

φέροντες
bringing

Pres Act Ptc · Nom Pl Masc · φέρω

circumstantial participle (manner/attendant)

→ present (concurrent)

φέρω: 'carry, bring'; describes the manner
of their coming.

πρὸς
to

preposition + accusative (direction)

αὐτόν
him

Accusative

object of πρὸς

παραλυτικόν
a paralytic

Accusative

direct object of φέροντες

παραλυτικός: 'paralytic, lame'; the man
unable to move under his own power.

αἰρόμενον
being carried

Pres Pass Ptc · Acc Sg Masc · αἶρω

attributive participle (modifies παραλυτικόν)

→ present (concurrent passive)

αἶρω: 'lift, carry'; the man is borne by
others.

ὑπὸ
by

preposition + genitive (agency)

τεσσάρων
four

Genitive

genitive of agency (the four bearers)

τέσσαρες: 'four'; the vivid detail of the four
men is unique to Mark.

4 καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.

And being unable to bring him to him because of the crowd, they removed the roof where he was, and having dug through it, they lower the pallet on which the paralytic was lying.

ACTION (THE OBSTACLE AND THE REMEDY) **καὶ** The crowd-obstacle of v.2 is overcome by extraordinary effort: they unroof the house and lower the man – the historic present χαλῶσι keeps the action immediate. Their persistence is the 'faith' Jesus will see in v.5.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>μὴ not <i>negative (with participle)</i></p>	<p>δυνάμενοι being able Pres Mid Ptc · Nom Pl Masc · δύναμαι <i>causal/concessive participle (negated)</i> → present (concurrent) δύναμαι: 'be able'; μὴ δυνάμενοι = 'since they could not!'</p>	<p>προσενέγκαι to bring near Aor Act Inf · προσφέρω <i>complementary infinitive (of δυνάμενοι)</i> → constative aorist προσφέρω: 'bring to, present'; the failed direct approach.</p>
<p>αὐτῷ to him Dative <i>indirect object</i></p>	<p>διὰ because of <i>preposition + accusative (cause)</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>ὄχλον crowd Accusative <i>object of διὰ (cause)</i> ὄχλος: 'crowd'; the obstacle that forces the rooftop strategy.</p>

ἀπεστέγασαν

they removed the roof

Aor Act Indic 3 Pl · ἀποστεγάζω

main verb

→ constative aorist

ἀποστεγάζω: 'unroof' (ἀπό + στέγη); to strip off the roofing of a flat-roofed Palestinian house.

τήν

the

Accusative

article

στέγην

roof

Accusative

direct object

στέγη: 'roof'; a flat roof of beams, branches, and packed earth, reachable by an outside stair.

ὅπου

where

relative adverb (place)

ἦν

he was

Impf Act Indic 3 Sg · εἶμί

verb of the relative clause

→ imperfect (background)

καί

and

coordinating conjunction

ἐξορύξαντες

having dug through

Aor Act Ptc · Nom Pl Masc · ἐξορύσσω

temporal participle (antecedent)

→ antecedent aorist

ἐξορύσσω: 'dig out, gouge through' (ἐκ + ορύσσω); they broke an opening in the packed-earth roof.

χαλῶσι

they lower

Pres Act Indic 3 Pl · χαλάω

main verb (historic present)

→ historic present (vivid)

χαλάω: 'let down, lower'; the present makes the lowering vivid.

τόν

the

Accusative

article

κράβατον

pallet

Accusative

direct object

κράβατος: 'mat, pallet'; a poor man's bedroll — a colloquial (Latinized) word Matthew/Luke tend to refine.

ὅπου

on which

relative adverb (place)

ὁ

the

Nominative

article

παραλυτικός

paralytic

Nominative

subject of the relative clause

παραλυτικός: 'paralytic.'

κατέκειτο

was lying

Impf Mid Indic 3 Sg · κατάκειμαι

verb of the relative clause

→ imperfect (durative)

κατάκειμαι: 'lie down, recline'; the man's helpless posture.

5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

And seeing their faith, Jesus says to the paralytic, "Child, your sins are forgiven."

PRONOUNCEMENT (THE OFFENSE BEGINS) **καὶ** Jesus reads the bearers' persistence as faith and, instead of healing, pronounces forgiveness — the surprising word that triggers the controversy. λέγει is a historic present introducing direct speech.

καὶ

and

coordinating conjunction

ἰδὼν

having seen

Aor Act Ptc · Nom Sg Masc · ὄραω

temporal/causal participle

→ antecedent aorist

ὄραω: 'see, perceive'; Jesus discerns the faith embodied in their action.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

τὴν

the

Accusative

article

πίστιν

faith

Accusative

direct object of ἰδὼν

πίστις: 'faith, trust'; here a faith visible in deeds — the bearers' (and the man's) confidence.

αὐτῶν

their

Genitive

genitive of possession (the bearers and the man)

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (introduces speech)

λέγω: 'say'; the present propels us to Jesus' words.

<p>τῷ to the</p> <p>Dative article</p>	<p>παραλυτικῷ paralytic</p> <p>Dative indirect object</p> <p>παραλυτικός: 'paralytic!'</p>	<p>Τέκνον Child</p> <p>Vocative vocative of address</p> <p>τέκνον: 'child'; an affectionate address signaling tender authority.</p>	<p>ἀφίενταί are forgiven</p> <p>Pres Pass Indic 3 Pl · ἀφίημι main verb (direct speech)</p> <p>→ present (effective, perhaps divine passive)</p> <p>ἀφίημι: 'send away, forgive, remit'; the passive implies God as the agent — yet Jesus is the one declaring it, hence the offense.</p>
<p>σου your</p> <p>Genitive genitive of possession</p>	<p>αἱ the</p> <p>Nominative article</p>	<p>ἁμαρτία sins</p> <p>Nominative subject of ἀφίενται</p> <p>ἁμαρτία: 'sin'; the deeper need addressed before the bodily one.</p>	

6 ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·

But some of the scribes were sitting there and reasoning in their hearts:

OBJECTION (INTERIOR) **δέ** δέ marks the shift to the antagonists. The periphrastic imperfect (ἦσαν ... καθήμενοι ... διαλογιζόμενοι) pictures the scribes brooding inwardly — the charge is unspoken, which makes Jesus' insight in v.8 the more striking.

<p>ἦσαν were</p> <p>Impf Act Indic 3 Pl · εἰμί main verb (auxiliary of periphrasis)</p> <p>→ imperfect (background)</p>	<p>δέ but/nor</p> <p>conjunction (mild adversative/transition)</p>	<p>ΤΙΝΕΣ some</p> <p>Nominative subject (indefinite pronoun)</p> <p>τις: 'some, certain'; introduces the scribal contingent.</p>	<p>τῶν of the</p> <p>Genitive article</p>
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γραμματέων

scribes

Genitive

partitive genitive

γραμματεῖς: 'scribe'; expert in the Law, the recognized theological authority — and so the natural challenger.

ἐκεῖ

there

adverb (place)

καθήμενοι

sitting

Pres Mid Ptc · Nom Pl Masc · κάθημαι

participle of periphrastic imperfect (with ἦσαν)

→ present (durative)

κάθημαι: 'sit'; their settled, watching presence.

καὶ

and

coordinating conjunction

διαλογιζόμενοι

reasoning

Pres Mid Ptc · Nom Pl Masc · διαλογίζομαι

participle of periphrastic imperfect (with ἦσαν)

→ present (durative)

διαλογίζομαι: 'reason, deliberate'; an inward debate, in Mark often hostile or obtuse.

ἐν

in

preposition + dative (sphere)

ταῖς

the

Dative

article

καρδίαις

hearts

Dative

dat. of sphere (locus of thought)

καρδία: 'heart'; the inner seat of thought and will — the secret place Jesus reads.

αὐτῶν

their

Genitive

genitive of possession

7 Τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;

"Why does this man speak thus? He blasphemes! Who can forgive sins but God alone?"

OBJECTION (CONTENT) ASYNDETON The scribes' inward charge, asyndetic and indignant: to pronounce forgiveness is to usurp a divine prerogative — hence blasphemy. Their premise ('God alone forgives') is sound; their christology is not.

Τί

why

interrogative (adverbial accusative of cause)

| τί: 'why?'; the indignant question.

οὗτος

this man

Nominative

subject (demonstrative, contemptuous)

| οὗτος: 'this one!'; the dismissive 'this fellow!'

οὕτως

thus

adverb (manner)

| οὕτως: 'in this way!'; i.e. so presumptuously.

λαλεῖ

speaks

Pres Act Indic 3 Sg · λαλέω

main verb (question)

→ descriptive present

| λαλέω: 'speak!'

βλασφημεῖ

he blasphemes

Pres Act Indic 3 Sg · βλασφημέω

main verb (asyndetic verdict)

→ descriptive present

| βλασφημέω: 'blaspheme, slander!'; to arrogate God's prerogative is, on their view, an affront to God.

τίς

who

Nominative

interrogative pronoun (subject)

| τίς: 'who?'

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb (rhetorical question)

→ stative present

| δύναμαι: 'be able!'

ἀφιέναι

to forgive

Pres Act Inf · ἀφίημι

complementary infinitive

→ present (general)

| ἀφίημι: 'forgive, remit!'

ἁμαρτίας

sins

Accusative

direct object of ἀφιέναι

| ἁμαρτία: 'sin!'

εἰ

if

conjunction (part of εἰ μή idiom)

μή

not

negative (εἰ μή = 'except')

| εἰ μή: 'except, but only!'

εἷς

one/alone

Nominative

predicate/appositional ('one', i.e. alone)

| εἷς: 'one!'; here 'God alone' — an echo of the Shema's monotheism.

ὁ

the

Nominative

article

θεός

God

Nominative

subject (in apposition to εἷς)

| θεός: God; the sole agent of forgiveness in Jewish conviction.

8 καὶ εὐθὺς ἐπιγνούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

And immediately Jesus, perceiving in his spirit that they were reasoning thus within themselves, says to them, "Why do you reason these things in your hearts?"

COUNTER (JESUS' INSIGHT) καὶ εὐθὺς ('immediately') and ἐπιγνούς ('perceiving') show Jesus reading their secret thoughts — itself a quietly superhuman claim that frames the demonstration to follow. λέγει is again the historic present.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εὐθὺς immediately <i>adverb (time)</i> εὐθὺς: 'at once'; Mark's characteristic adverb of urgency, here marking instant insight.</p>	<p>ἐπιγνούς having perceived Aor Act Ptc · Nom Sg Masc · ἐπιγινώσκω <i>temporal/causal participle</i> → antecedent aorist ἐπιγινώσκω: 'recognize, perceive fully' (ἐπί-intensive); Jesus' immediate, complete discernment.</p>	<p>ὁ the Nominative <i>article</i></p>
<p>Ἰησοῦς Jesus Nominative <i>subject</i> Ἰησοῦς: Jesus.</p>	<p>τῷ in the Dative <i>article</i></p>	<p>πνεύματι spirit Dative <i>dat. of means/sphere (inner faculty)</i> πνεῦμα: here Jesus' own spirit — the inward faculty by which he discerns.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>

ὅτι
that

conjunction (content clause)

οὕτως
thus

adverb (manner)

διαλογίζονται
they reason

Pres Mid Indic 3 Pl · διαλογίζομαι
verb of content clause

→ descriptive present

διαλογίζομαι: 'reason, deliberate.'

ἐν
in

preposition + dative (sphere)

ἑαυτοῖς
themselves

Dative

reflexive pronoun (object of ἐν)

ἑαυτοῦ: reflexive 'themselves'; the debate was private, unvoiced.

λέγει
says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (introduces speech)

λέγω: 'say!'

αὐτοῖς
to them

Dative

indirect object

τί
why

interrogative (adverbial accusative)

τί: 'why?'

ταῦτα
these things

Accusative

direct object (demonstrative)

οὗτος: 'these things' — their objections.

διαλογίζεσθε
do you reason

Pres Mid Indic 2 Pl · διαλογίζομαι

main verb (question)

→ descriptive present

διαλογίζομαι: 'reason, debate.'

ἐν
in

preposition + dative (sphere)

ταῖς
the

Dative

article

καρδίας
hearts

Dative

dat. of sphere

καρδία: 'heart'; the verbal echo of v.6 underscores that Jesus reads what they only thought.

ὑμῶν
your

Genitive

genitive of possession

9 τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· Ὑγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει;

Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet, and walk'?

COUNTER (THE DILEMMA) ASYNDETON The rabbinic-style 'easier' question: pronouncing forgiveness is unverifiable (easy to say), but commanding a paralytic to walk is testable. Jesus will do the harder, visible thing to authenticate the invisible.

<p>τί which Nominative <i>interrogative pronoun (subject)</i> τί: 'what/which?'</p>	<p>ἐστὶν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>εὐκοπώτερον easier Nominative <i>predicate nominative (comparative adj.)</i> εὐκοπος: 'easy' (lit. 'with little labor'); comparative 'easier.'</p>	<p>εἰπεῖν to say Aor Act Inf · λέγω <i>exegetical/subject infinitive</i> → constative aorist λέγω/εἶπον: 'say.'</p>
<p>τῷ to the Dative <i>article</i></p>	<p>παραλυτικῷ paralytic Dative <i>indirect object</i> παραλυτικός: 'paralytic.'</p>	<p>Ἀφίενταί are forgiven Pres Pass Indic 3 Pl · ἀφίημι <i>verb of the quoted clause</i> → present (effective) ἀφίημι: 'forgive.'</p>	<p>σου your Genitive <i>genitive of possession</i></p>
<p>αἱ the Nominative <i>article</i></p>	<p>ἁμαρτίαι sins Nominative <i>subject of ἀφίενται</i> ἁμαρτία: 'sin.'</p>	<p>ἢ or <i>disjunctive conjunction</i></p>	<p>εἰπεῖν to say Aor Act Inf · λέγω <i>exegetical infinitive (second alternative)</i> → constative aorist</p>

<p>Ἔγειρε rise Pres Act Impv 2 Sg · ἐγείρω <i>imperative (command)</i> → present imperative (immediate) ἐγείρω: 'rise, get up'; the testable command.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἄρον take up Aor Act Impv 2 Sg · αἴρω <i>imperative (command)</i> → aorist imperative (specific act) αἴρω: 'lift, take up!'</p>	<p>τὸν the Accusative <i>article</i></p>
<p>κράβαττόν pallet Accusative <i>direct object</i> κράβαττος: 'mat, pallet.'</p>	<p>σου your Genitive <i>genitive of possession</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>περιπάτει walk Pres Act Impv 2 Sg · περιπατέω <i>imperative (command)</i> → present imperative (durative) περιπατέω: 'walk about'; the public, verifiable proof.</p>

10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς — λέγει τῷ παραλυτικῷ·

But that you may know that the Son of Man has authority on earth to forgive sins" — he says to the paralytic,

PURPOSE (THE THESIS) **δὲ** The chapter's first great pronouncement: the healing is performed 'so that you may know' the Son of Man's authority to forgive. The sentence breaks off (anacoluthon) as Mark turns from the crowd to the man — the narrator's dash.

ἵνα
that

conjunction (purpose)

ἵνα: 'in order that'; introduces the purpose of the coming miracle.

δὲ
but

conjunction (transition)

εἶδῃτε
you may know

Perf Act Subj 2 Pl · οἶδα

subjunctive (purpose clause)

→ perfect-as-present (settled knowledge)

οἶδα: 'know'; the perfect with present sense
— that you may come to know with certainty.

ὅτι
that

conjunction (content clause)

ἐξουσίαν

authority

Accusative

direct object of ἔχει (fronted for emphasis)

ἐξουσία: 'authority, right'; the key word of the controversy cycle — Jesus' rightful power.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

verb of content clause

→ stative present

ἔχω: 'have, hold.'

ὁ
the

Nominative

article

υἱὸς

Son

Nominative

subject

υἱός: 'Son'; ὁ υἱὸς τοῦ ἀνθρώπου, 'the Son of Man,' Jesus' self-designation (cf. Dan 7:13) — its first occurrence in Mark.

τοῦ
of

Genitive

article

ἀνθρώπου

Man

Genitive

genitive (of the title 'Son of Man')

ἄνθρωπος: 'man, human'; in the title, the apocalyptic 'one like a son of man' of Daniel 7 invested with authority.

ἀφιέναι
to forgive

Pres Act Inf · ἀφίημι

exegetical infinitive (defines ἐξουσίαν)

→ present (general)

ἀφίημι: 'forgive.'

ἁμαρτίας

sins

Accusative

direct object of ἀφιέναι

ἁμαρτία: 'sin.'

ἐπὶ
on

preposition + genitive (place)

τῆς
the

Genitive

article

γῆς
earth

Genitive

object of ἐπὶ (locus of authority)

γῆ: 'earth'; the Son of Man exercises here-and-now the forgiveness reserved to heaven.

λέγει
he says

Pres Act Indic 3 Sg · λέγω

main verb (narrator's resumption; historic present)

→ historic present

λέγω: 'say'; the narrator breaks back in to direct Jesus' command to the man.

τῷ

to the

Dative

article

παραλυτικῷ

paralytic

Dative

indirect object

παραλυτικός: 'paralytic!'

11 Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου.

"I say to you, rise, take up your pallet, and go to your house."

COMMAND (THE DEMONSTRATION) ASYNDETON The emphatic σοὶ λέγω ('to you I say') performs the 'harder' word of v.9; three commands send the man up, out, and home — the visible proof of the invisible pardon.

Σοὶ

to you

Dative

indirect object (emphatic, fronted)

οὐ: 'you'; the emphatic position singles out the man.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (performative)

→ instantaneous present

λέγω: 'say'; the authoritative declaration.

ἔγειρε

rise

Pres Act Impv 2 Sg · ἐγείρω

imperative (command)

→ present imperative

ἐγείρω: 'rise, get up!'

ἄρον

take up

Aor Act Impv 2 Sg · αἶρω

imperative (asyndetic command)

→ aorist imperative

αἶρω: 'lift, take up!'

τὸν

the

Accusative

article

κράβαττόν

pallet

Accusative

direct object

κράβαττος: 'mat, pallet.'

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ὑπάγε

go

Pres Act Impv 2 Sg · ὑπάγω

imperative (command)

→ present imperative

ὑπάγω: 'go away, depart!'

εἰς

to

preposition + accusative (direction)

τὸν

the

Accusative

article

οἶκόν

house

Accusative

object of εἰς

οἶκος: 'house, home!'

σου

your

Genitive

genitive of possession

12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἶδομεν.

And he rose, and immediately, taking up the pallet, he went out before them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

RESOLUTION (PROOF AND RESPONSE) **καὶ** The instant obedience (εὐθύς) verifies the claim; the crowd's amazement and praise close the scene (a Markan choral response), the visible cure vouching for the unseen forgiveness.

καὶ

and

coordinating conjunction

ἠγέρθη

he rose

Aor Pass Indic 3 Sg · ἐγείρω

main verb

→ ingressive aorist

ἐγείρω: 'rise'; passive 'was raised'/'got up'
— instant compliance.

καὶ

and

coordinating conjunction

εὐθὺς

immediately

adverb (time)

εὐθύς: 'at once'; the cure is instantaneous and complete.

ἄρας

having taken up

Aor Act Ptc · Nom Sg Masc · αἴρω

temporal participle (antecedent)

→ antecedent aorist

αἴρω: 'lift, take up.'

τόν

the

Accusative

article

κράβατον

pallet

Accusative

direct object of ἄρας

κράβατος: 'mat, pallet'; what carried him
he now carries.

ἐξήλθεν

he went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go out, depart.'

ἔμπροσθεν

before

preposition + genitive (in front of)

ἔμπροσθεν: 'in front of, before.'

πάντων

all

Genitive

object of ἔμπροσθεν

πᾶς: 'all'; the cure is public, witnessed by
everyone.

ὥστε

so that

conjunction (result, + infinitive)

ἐξίστασθαι

were amazed

Pres Mid Inf · ἐξίστημι

infinitive of result

→ present (durative)

ἐξίστημι: 'be astounded, beside oneself';
the awe-struck reaction.

πάντας

all

Accusative

accusative subject of the infinitive

πᾶς: 'all.'

καὶ

and

coordinating conjunction

δοξάζειν

to glorify

Pres Act Inf · δοξάζω

infinitive of result (coordinate)

→ present (durative)

δοξάζω: 'glorify, praise'; the proper
response is praise to God.

τόν

the

Accusative

article

θεόν

God

Accusative

direct object of δοξάζειν

θεός: God.

λέγοντας

saying

Pres Act Ptc · Acc Pl Masc · λέγω

circumstantial participle (agrees with πάντας)

→ present (concurrent)

λέγω: 'say.'

ὅτι

(that)

*conjunction (recitative ὅτι, introduces direct
speech)*

ὅτι: here recitative, marking the quotation.

οὕτως

thus / like this

adverb (manner, fronted for emphasis)

οὕτως: 'in this way'; 'never have we seen
the like.'

οὐδέποτε

never

adverb (negation of time)

οὐδέποτε: 'never.'

εἶδομεν

we saw

Aor Act Indic 1 Pl · ὁράω

main verb (direct speech)

→ constative aorist

ὁράω: 'see.'

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἦρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

And he went out again beside the sea; and all the crowd came to him, and he was teaching them.

SCENE-SETTING (NEW EPISODE) **Καὶ** A transitional summary by the sea (πάλιν links to recurring lakeside scenes), with the crowd and teaching as backdrop (imperfects ἦρχετο, ἐδίδασκεν) for the call of Levi.

Καὶ

and

coordinating conjunction

ἐξῆλθεν

he went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go out.'

πάλιν

again

adverb (recurrence)

πάλιν: 'again'; the lakeside is a recurring locus.

παρὰ

beside

preposition + accusative (alongside)

παρὰ + acc.: 'beside, along.'

τὴν

the

Accusative

article

θάλασσαν

sea

Accusative

object of παρὰ

θάλασσα: 'sea'; the Sea (Lake) of Galilee.

καὶ

and

coordinating conjunction

πᾶς

all

Nominative

attributive adjective

πᾶς: 'all, whole.'

<p>ὁ the Nominative article</p>	<p>ὄχλος crowd Nominative subject ὄχλος: 'crowd.'</p>	<p>ἦρχετο was coming Impf Mid Indic 3 Sg · ἔρχομαι main verb → imperfect (iterative/durative) ἔρχομαι: 'come!'; the imperfect pictures the crowd streaming to him.</p>	<p>πρὸς to preposition + accusative (direction)</p>
<p>αὐτόν him Accusative object of πρὸς</p>	<p>καὶ and coordinating conjunction</p>	<p>ἐδίδασκεν he was teaching Impf Act Indic 3 Sg · διδάσκω main verb → imperfect (customary/durative) διδάσκω: 'teach!'; the imperfect frames Jesus' ongoing instruction.</p>	<p>αὐτούς them Accusative direct object</p>

14 καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he says to him, "Follow me." And rising, he followed him.

CALL NARRATIVE **καὶ** The terse call-form (see → command 'follow me' → instant response) matches 1:16–20. Levi, a despised toll-collector, is summoned mid-trade; his immediate rising (ἀναστὰς) sets up the table-fellowship controversy. λέγει is a historic present.

καὶ
and

coordinating conjunction

παράγων

passing by

Pres Act Ptc · Nom Sg Masc · παράγω

temporal participle (concurrent)

→ present (concurrent)

παράγω: 'pass by, go alongside.'

εἶδεν

he saw

Aor Act Indic 3 Sg · ὀράω

main verb

→ constative aorist

ὀράω: 'see.'

Λευὶν

Levi

Accusative

direct object (proper name, accusative)

Λευί: Levi, the tax collector (called Matthew in Matt 9:9); a proper name declined to the accusative here.

τὸν

the (one)

Accusative

article (substantizes the genitive phrase)

τοῦ

of

Genitive

article

Ἀλφαίου

Alphaeus

Genitive

genitive of relationship ('son of Alphaeus')

Ἀλφαῖος: Alphaeus; Levi's father. A proper name in the genitive of filiation.

καθήμενον

sitting

Pres Mid Ptc · Acc Sg Masc · κάθημαι

attributive/circumstantial participle (modifies Λευίν)

→ present (concurrent)

κάθημαι: 'sit'; Levi at his post.

ἐπὶ

at

preposition + accusative (at/by)

τὸ

the

Accusative

article

τελώνιον

tax booth

Accusative

object of ἐπί

τελώνιον: 'toll booth, customs office'; the collection station for taxes/tolls — a place of social and religious stigma.

καὶ

and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (introduces speech)

λέγω: 'say.'

αὐτῷ

to him

Dative

indirect object

Ἀκολουθεῖ

follow

Pres Act Impv 2 Sg · ἀκολουθέω

imperative (call to discipleship)

→ present imperative (ongoing summons)

ἀκολουθέω: 'follow, accompany'; the technical verb of discipleship — to follow as a disciple follows a master.

μοι

me

Dative

dat. with ἀκολουθέω (the one followed)

καὶ
and

coordinating conjunction

ἀναστὰς

having risen

Aor Act Ptc · Nom Sg Masc · ἀνίστημι

temporal participle (antecedent)

→ antecedent aorist

ἀνίστημι: 'rise, stand up'; the decisive break from his post.

ἠκολούθησεν

he followed

Aor Act Indic 3 Sg · ἀκολουθέω

main verb

→ ingressive aorist

ἀκολουθέω: 'follow'; the immediate, total obedience of the call-form.

αὐτῷ

him

Dative

dat. with ἀκολουθέω

15 Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.

And it happens that he reclines at table in his house, and many tax collectors and sinners were reclining with Jesus and his disciples; for there were many, and they were following him.

SCENE-SETTING (THE OFFENDING MEAL) **Καὶ** The shocking table-fellowship: Jesus reclines with toll-collectors and 'sinners' — a society of the religiously outcast. γίνεται is a historic present; the closing γὰρ explains the size of the following.

Καὶ
and

coordinating conjunction

γίνεται

it happens

Pres Mid Indic 3 Sg · γίνομαι

main verb (historic present, impersonal)

→ historic present

γίνομαι: 'come to be, happen'; a Semitic-flavored 'and it came to pass.'

κατακεῖσθαι

to recline

Pres Mid Inf · κατάκειμαι

infinitive (subject of γίνεται)

→ present (durative)

κατάκειμαι: 'recline at table' — the posture for a meal.

αὐτὸν

he

Accusative

accusative subject of the infinitive

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

οἰκία

house

Dative

dat. of place

οἰκία: 'house'; probably Levi's home (αὐτοῦ ambiguous — Levi's or Jesus').

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

πολλοὶ

many

Nominative

attributive adjective

πολύς: 'many!'

τελώναι

tax collectors

Nominative

subject (coordinate)

τελώνης: 'tax/toll collector'; despised as collaborators and extortioners, ritually suspect.

καὶ

and

coordinating conjunction

ἄμαρτωλοὶ

sinners

Nominative

subject (coordinate)

ἄμαρτωλός: 'sinner'; those outside the bounds of pious observance, the 'people of the land.'

συνανέκειντο

were reclining together

Impf Mid Indic 3 Pl · συνανάκειμαι

main verb

→ imperfect (durative)

συνανάκειμαι: 'recline at table with'; shared table = shared fellowship — the scandal.

τῷ

with

Dative

article

Ἰησοῦ

Jesus

Dative

dat. of association (with συν-)

Ἰησοῦς: Jesus.

καὶ

and

coordinating conjunction

τοῖς

the

Dative

article

μαθηταῖς

disciples

Dative

dat. of association (coordinate)

μαθητής: 'disciple, learner.'

αὐτοῦ

his

Genitive

genitive of possession

ἦσαν

there were

Impf Act Indic 3 Pl · εἰμί

main verb (explanatory)

→ imperfect (background)

γάρ

for

explanatory conjunction

πολλοὶ

many

Nominative

predicate nominative

πολύς: 'many'; the explanatory note on the size of the company.

καὶ

and

coordinating conjunction

ἠκολούθουν

were following

Impf Act Indic 3 Pl · ἀκολουθέω

main verb

→ imperfect (durative/iterative)

ἀκολουθέω: 'follow'; many of these outsiders had attached themselves to Jesus.

αὐτῷ

him

Dative

dat. with ἀκολουθέω (the one followed)

16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἀμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Ὅτι μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει;

And the scribes of the Pharisees, seeing that he was eating with the sinners and tax collectors, said to his disciples, "Why does he eat with tax collectors and sinners?"

OBJECTION καὶ The Pharisaic scribes voice their complaint to the disciples (not Jesus directly): table-fellowship implies acceptance, defiling the pious. (Some editions read 'the scribes and the Pharisees'; the text-note flags the variant.)

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

γραμματεῖς

scribes

Nominative

subject

γραμματεὺς: 'scribe'; the legal experts.

τῶν

of the

Genitive

article

Φαρισαίων

Pharisees

Genitive

genitive (partitive/relationship: 'scribes belonging to the Pharisees')

Φαρισαῖος: 'Pharisee' (lit. 'separated one'); the lay movement zealous for the Law and purity.

ιδόντες

having seen

Aor Act Ptc · Nom Pl Masc · ὁράω

temporal/causal participle

→ antecedent aorist

ὁράω: 'see, observe.'

ὅτι

that

conjunction (content clause)

ἐσθίει

he eats

Pres Act Indic 3 Sg · ἐσθίω

verb of content clause

→ descriptive present

ἐσθίω: 'eat'; sharing a meal = social and covenantal solidarity.

μετά

with

preposition + genitive (association)

τῶν

the

Genitive

article

ἁμαρτωλῶν

sinners

Genitive

object of μετά

ἁμαρτωλός: 'sinner.'

καί

and

coordinating conjunction

τελωνῶν

tax collectors

Genitive

object of μετά (coordinate)

τελώνης: 'tax/toll collector.'

ἔλεγον

they said

Impf Act Indic 3 Pl · λέγω

main verb

→ imperfect (inceptive/iterative)

λέγω: 'say'; the imperfect of repeated or sustained complaint.

τοῖς

to the

Dative

article

μαθηταῖς

disciples

Dative

indirect object

μαθητής: 'disciple.'

αὐτοῦ

his

Genitive

genitive of possession

ὅτι

why

interrogative ('why?'; here = διὰ τί)

ὅτι: here interrogative 'why?' (some editions read τί); the reproachful question.

μετά

with

preposition + genitive (association)

τῶν

the

Genitive

article

τελωνῶν

tax collectors

Genitive

object of μετά

τελώνης: 'tax collector.'

καὶ

and

coordinating conjunction

ἁμαρτωλῶν

sinners

Genitive

object of μετά (coordinate)

ἁμαρτωλός: 'sinner.'

ἐσθίει

does he eat

Pres Act Indic 3 Sg · ἐσθίω

main verb (question)

→ descriptive present

ἐσθίω: 'eat.'

17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.

And hearing it, Jesus says to them, "Those who are strong have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners."

PRONOUNCEMENT (VINDICATION) καὶ Jesus answers with a proverb and a mission-statement: the physician seeks the sick. His coming (ἦλθον) targets sinners — the very company that scandalizes the pious is the point of his mission. λέγει is a historic present.

καὶ

and

coordinating conjunction

ἀκούσας

having heard

Aor Act Ptc · Nom Sg Masc · ἀκούω

temporal participle (antecedent)

→ antecedent aorist

ἀκούω: 'hear'; Jesus overhears the complaint.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (introduces speech)

λέγω: 'say!'

αὐτοῖς

to them

Dative

indirect object

ὅτι

(that)

recitative ὅτι (introduces direct speech)

οὐ

not

negative

χρεῖαν

need

Accusative

direct object (χρεῖαν ἔχω = 'have need')

χρεία: 'need'; in the idiom χρεῖαν ἔχω, 'to have need of.'

ἔχουσιν

have

Pres Act Indic 3 Pl · ἔχω

main verb (proverb)

→ gnomic present

ἔχω: 'have, hold.'

οἱ

those

Nominative

article (substantizes ptc.)

ἰσχύοντες

being strong

Pres Act Ptc · Nom Pl Masc · ἰσχύω

substantival participle (subject)

→ present (general)

ἰσχύω: 'be strong, healthy'; 'the well.'

ἱατροῦ

of a physician

Genitive

genitive (object of χρεῖαν, 'need of')

ιατρός: 'physician, doctor.'

ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; strong contrast.

οἱ

those

Nominative

article (substantizes ptc.)

κακῶς

badly/ill

adverb (modifies ἔχοντες)

κακῶς: 'badly'; κακῶς ἔχω = 'to be ill.'

ἔχοντες

being (ill)

Pres Act Ptc · Nom Pl Masc · ἔχω

substantival participle ('the sick')

→ present (general)

ἔχω: with κακῶς, 'to be sick'; 'the sick.'

οὐκ

not

negative

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb (mission statement)

→ constative aorist

ἔρχομαι: 'come'; the 'I came' formula declaring the purpose of his coming.

καλέσαι

to call

Aor Act Inf · καλέω

infinitive of purpose

→ constative aorist

καλέω: 'call, invite'; to summon to the kingdom (perhaps with a banquet-invitation nuance).

δικαίους

righteous

Accusative

direct object of καλέσαι

δίκαιος; 'righteous'; ironic — those who reckon themselves righteous.

ἀλλὰ

but

adversative conjunction

ἀλλά: 'but.'

ἁμαρτωλούς

sinners

Accusative

direct object (the true objects of the call)

ἁμαρτωλός; 'sinner'; the ones who know their need.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

Now John's disciples and the Pharisees were fasting. And they come and say to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"

QUESTION (THE FASTING CONTROVERSY) **Καὶ** A new controversy: the conspicuous non-fasting of Jesus' disciples against the pious practice of John's followers and the Pharisees. ἔρχονται/λέγουσιν are historic presents framing the challenge.

Καὶ

and/now

coordinating conjunction

ἦσαν

were

Impf Act Indic 3 Pl · εἶμι

main verb (auxiliary of periphrasis)

→ imperfect (background)

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

μαθητῆς; 'disciple.'

Ἰωάννου

of John

Genitive

genitive of relationship

Ἰωάννης; John (the Baptist); his ascetic movement observed fasts.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

Φαρισαῖοι

Pharisees

Nominative

subject (coordinate)

Φαρισαῖος; 'Pharisee'; observers of regular voluntary fasts (cf. Luke 18:12).

νηστεύοντες

fasting

Pres Act Ptc · Nom Pl Masc · νηστεύω

participle of periphrastic imperfect (with ἦσαν)

→ present (durative/customary)

νηστεύω: 'fast'; abstinence from food as a religious discipline of mourning or devotion.

καὶ

and

coordinating conjunction

ἔρχονται

they come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ historic present (vivid)

ἔρχομαι: 'come.'

καὶ

and

coordinating conjunction

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historic present (introduces speech)

λέγω: 'say.'

αὐτῷ

to him

Dative

indirect object

Διὰ

because of

preposition (in διὰ τί = 'why')

τί

why

interrogative (διὰ τί = 'why?')

διὰ τί: 'why?', 'for what reason?'

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

μαθητής: 'disciple.'

Ἰωάννου

of John

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject (coordinate)

μαθητής: 'disciple.'

τῶν

of the

Genitive

article

Φαρισαίων

Pharisees

Genitive

genitive of relationship

Φαρισαῖος: 'Pharisee.'

νηστεύουσιν
fast
Pres Act Indic 3 Pl · νηστεύω
main verb (question)
→ customary present
| νηστεύω: 'fast!'

οἱ
the
Nominative
article

δὲ
but
adversative conjunction

σοὶ
your
Nominative
possessive adjective (attributive)
| σός; 'your'; the emphatic 'your own disciples!'

μαθηταὶ
disciples
Nominative
subject
| μαθητής: 'disciple!'

οὐ
not
negative

νηστεύουσιν
fast
Pres Act Indic 3 Pl · νηστεύω
main verb (question)
→ customary present
| νηστεύω: 'fast!'

19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν.

And Jesus said to them, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

ANSWER (THE BRIDEGROOM PARABLE) **καὶ** Jesus replies with a wedding image: fasting belongs to mourning, but his presence is a wedding feast. The rhetorical question (μή expecting 'no') makes fasting now as incongruous as gloom at a wedding.

καὶ
and
coordinating conjunction

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb
→ constative aorist
| λέγω/εἶπον: 'say!'

αὐτοῖς
to them
Dative
indirect object

ὁ
the
Nominative
article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

Μὴ

not (surely not?)

interrogative negative (expects 'no')

μή: introduces a question anticipating a negative answer – 'surely they cannot?'

δύνανται

are able

Pres Mid Indic 3 Pl · δύναμαι

main verb (rhetorical question)

→ stative present

δύναμαι: 'be able!'

οἱ

the

Nominative

article

υἱοὶ

sons

Nominative

subject

υἱός: 'son!'; οἱ υἱοὶ τοῦ νυμφῶνος, a Semitic idiom = 'the wedding guests / groomsmen.'

τοῦ

of the

Genitive

article

νυμφῶνος

bridal chamber/wedding

Genitive

attributive genitive (idiom)

νυμφῶν: 'bridal hall, wedding'; 'sons of the bridechamber' = the wedding party.

ἐν

in

preposition + dative (temporal: 'while')

ἐν ᾧ: 'while, during the time that!'

ᾧ

which

Dative

relative pronoun (object of ἐν; temporal)

ὁ

the

Nominative

article

νυμφίος

bridegroom

Nominative

subject of the relative clause

νυμφίος: 'bridegroom'; an image Jesus quietly applies to himself (cf. the OT bridegroom-God motif).

μετ'

with

preposition + genitive (accompaniment)

αὐτῶν

them

Genitive

object of μετά

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of the relative clause

→ stative present

νηστεύειν

to fast

Pres Act Inf · νηστεύω

complementary infinitive (of δύνανται)

→ present (general)

νηστεύω: 'fast!'

ὅσον

as long as

Accusative

relative adjective (accusative of duration, with χρόνον)

ὅσος: 'as much/long as!'; ὅσον χρόνον = 'for as long a time as!'

<p>χρόνον time Accusative <i>accusative of duration of time</i> χρόνος: 'time, period.'</p>	<p>ἔχουσιν they have Pres Act Indic 3 Pl · ἔχω <i>verb of the temporal clause</i> → durative present ἔχω: 'have.'</p>	<p>τὸν the Accusative <i>article</i></p>	<p>νυμφίον bridegroom Accusative <i>direct object of ἔχουσιν</i> νυμφίος: 'bridegroom.'</p>
<p>μετ' with <i>preposition + genitive (accompaniment)</i></p>	<p>αὐτῶν them Genitive <i>object of μετά</i></p>	<p>οὐ not <i>negative</i></p>	<p>δύνανται they are able Pres Mid Indic 3 Pl · δύναμαι <i>main verb</i> → stative present δύναμαι: 'be able.'</p>
<p>νηστεύειν to fast Pres Act Inf · νηστεύω <i>complementary infinitive</i> → present (general) νηστεύω: 'fast.'</p>			

20 ἑλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

But days will come when the bridegroom is taken away from them, and then they will fast in that day.

ANSWER (THE COMING SORROW) **δὲ** The future turn: the bridegroom will be 'taken away' (ἀπαρθῆ — an ominous passive foreshadowing the passion); then fasting will fit. The first veiled passion-prediction in Mark.

ἔλεύσονται

will come

Fut Mid Indic 3 Pl · ἔρχομαι

main verb

→ predictive future

ἔρχομαι: 'come'; the coming days of the bridegroom's absence.

δὲ

but

adversative conjunction

ἡμέραι

days

Nominative

subject

ἡμέρα: 'day'; 'days will come' — a prophetic-sounding formula.

ὅταν

when

conjunction (indefinite temporal, + subjunctive)

ὅταν: 'whenever, when.'

ἀπαρθῆ

is taken away

Aor Pass Subj 3 Sg · ἀπαίρω

subjunctive (temporal clause)

→ aorist (punctiliar)

ἀπαίρω: 'take away, remove'; the passive hints at a violent removal — the cross.

ἀπ'

from

preposition + genitive (separation)

αὐτῶν

them

Genitive

object of ἀπό

ὁ

the

Nominative

article

νυμφίος

bridegroom

Nominative

subject of ἀπαρθῆ

νυμφίος: 'bridegroom'; Jesus himself, to be removed.

καὶ

and

coordinating conjunction

τότε

then

adverb (time)

τότε: 'then, at that time.'

νηστεύσουσιν

they will fast

Fut Act Indic 3 Pl · νηστεύω

main verb

→ predictive future

νηστεύω: 'fast'; fasting will then be fitting — mourning the absent bridegroom.

ἐν

in

preposition + dative (time)

ἐκείνη

that

Dative

demonstrative adjective

ἐκεῖνος: 'that.'

τῇ

the

Dative

article

ἡμέρα

day

Dative

dat. of time

ἡμέρα: 'day'; 'in that day' — the time of his absence.

21 οὐδείς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα γίνεται.

No one sews a patch of unshrunk cloth on an old garment; otherwise the patch tears away from it, the new from the old, and a worse tear results.

PARABLE (THE PATCH) ASYNDETON First of two paired similitudes on incompatibility: an unshrunk patch shrinks and rips the old cloak. The new thing Jesus brings cannot be sewn onto the old order.

οὐδείς

no one

Nominative

subject (negative pronoun)

οὐδεὶς: 'no one.'

ἐπίβλημα

patch

Accusative

direct object

ἐπίβλημα: 'patch, piece sewn on.'

ῥάκους

of cloth

Genitive

genitive of material

ῥάκος: 'piece of cloth, rag.'

ἀγνάφου

unshrunk

Genitive

attributive adjective

ἄγναφος: 'unshrunk, new (cloth)' — not yet fulfilled, so it shrinks when wet.

ἐπιράπτει

sews on

Pres Act Indic 3 Sg · ἐπιράπτω

main verb (gnomic)

→ gnomic present

ἐπιράπτω: 'sew on' (ἐπί + ῥάπτω).

ἐπὶ

on

preposition + accusative (onto)

ἱμάτιον

garment

Accusative

object of ἐπί

ἱμάτιον: 'cloak, outer garment.'

παλαιόν

old

Accusative

attributive adjective

παλαιός: 'old, worn.'

εἰ

if

conjunction (in εἰ δὲ μή idiom)

δὲ

but

conjunction (εἰ δὲ μή = 'otherwise')

μή

not

negative (εἰ δὲ μή = 'if not, otherwise')

εἰ δὲ μή: 'otherwise.'

αἶρει

takes away/tears away

Pres Act Indic 3 Sg · αἶρω

main verb (gnomic)

→ gnomic present

αἶρω: 'lift, take away'; here 'pulls away' as it shrinks.

<p>τὸ the</p> <p>Nominative article</p>	<p>πλήρωμα filling/patch</p> <p>Nominative subject of αἶρει</p> <p>πλήρωμα: 'that which fills up'; here the patch filling the hole.</p>	<p>ἀπ' from</p> <p>preposition + genitive (separation)</p>	<p>αὐτοῦ it</p> <p>Genitive object of ἀπό (the garment)</p>
<p>τὸ the</p> <p>Nominative article</p>	<p>καινὸν new</p> <p>Nominative appositional/substantival ('the new [from]')</p> <p>καινός: 'new (in quality), fresh'; the new piece.</p>	<p>τοῦ of the</p> <p>Genitive article</p>	<p>παλαιοῦ old</p> <p>Genitive genitive of separation ('from the old')</p> <p>παλαιός: 'old!'</p>
<p>καὶ and</p> <p>coordinating conjunction</p>	<p>χεῖρον worse</p> <p>Nominative attributive adjective (comparative)</p> <p>χεῖρων: 'worse'; the comparative of κακός.</p>	<p>σχίσμα tear</p> <p>Nominative subject (predicate of γίνεται)</p> <p>σχίσμα: 'tear, split, rent' (whence 'schism').</p>	<p>γίνεται results</p> <p>Pres Mid Indic 3 Sg · γίνομαι main verb</p> <p>→ gnomic present</p> <p>γίνομαι: 'come to be, happen!'</p>

22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινούς.

And no one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is destroyed, and the skins too. But new wine is for fresh wineskins.

PARABLE (THE WINESKINS) **καὶ** The companion image: fermenting new wine bursts brittle old skins; both are lost. The kingdom's new vitality demands new forms — old fasting-piety cannot contain it.

καὶ
and

coordinating conjunction

οὐδείς

no one

Nominative

subject (negative pronoun)

οὐδείς: 'no one!'

βάλλει

puts

Pres Act Indic 3 Sg · βάλλω

main verb (gnomic)

→ gnomic present

βάλλω: 'throw, put!'

οἶνον

wine

Accusative

direct object

οἶνος: 'wine!'

νέον

new

Accusative

attributive adjective

νέος: 'new (in time), young!'; freshly pressed, still fermenting.

εἰς

into

preposition + accusative (into)

ἄσκους

wineskins

Accusative

object of εἰς

ἄσκος: 'wineskin!'; a leather bottle that loses elasticity with age.

παλαιούς

old

Accusative

attributive adjective

παλαιός: 'old, worn!'; brittle, unable to stretch.

εἰ

if

conjunction (εἰ δὲ μή)

δὲ

but

conjunction (εἰ δὲ μή = 'otherwise')

μή

not

negative (εἰ δὲ μή)

εἰ δὲ μή: 'otherwise!'

ρήξει

will burst

Fut Act Indic 3 Sg · ρήγνυμι

main verb

→ predictive future

ρήγνυμι: 'burst, tear!'; fermentation pressure splits the skins.

ὁ

the

Nominative

article

οἶνος

wine

Nominative

subject of ρήξει

οἶνος: 'wine!'

τούς

the

Accusative

article

ἄσκους

wineskins

Accusative

direct object

ἄσκος: 'wineskin!'

καὶ
and

coordinating conjunction

ὁ
the

Nominative
article

οἶνος
wine

Nominative
subject

οἶνος: 'wine!'

ἀπόλλυται
is destroyed

Pres Mid Indic 3 Sg · ἀπόλλυμι

main verb

→ present (resultative)

ἀπόλλυμι: 'destroy, lose'; the wine is wasted.

καὶ
and (also)

coordinating conjunction (ascensive)

οἱ
the

Nominative
article

ἄσκοί
wineskins

Nominative
subject (the skins perish too)

ἄσκός: 'wineskin.'

ἀλλὰ
but

adversative conjunction

ἀλλὰ: 'but'; the positive resolution (verb 'must be put' implied).

οἶνον
wine

Accusative
object (of an understood verb)

οἶνος: 'wine.'

νέον
new

Accusative
attributive adjective

νέος: 'new, young.'

εἰς
into

preposition + accusative

ἄσκους
wineskins

Accusative
object of εἰς

ἄσκός: 'wineskin.'

καινούς
fresh

Accusative
attributive adjective

καινός: 'new (in quality), fresh'; elastic, able to expand with the wine — the new vessel for the new age.

23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχους.

And it happened that he was passing through the grainfields on the Sabbath, and his disciples began to make their way, plucking the heads of grain.

SCENE-SETTING (THE SABBATH CONTROVERSY) **Καὶ** The Semitic ἐγένετο opens the final controversy. The disciples' plucking of grain on the Sabbath (a permitted gleanings, Deut 23:25, but here on the day of rest) provokes the charge.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>ἐγένετο it happened Aor Mid Indic 3 Sg · γίνομαι <i>main verb (impersonal, 'it came to pass')</i> → constative aorist γίνομαι: 'become, happen'; a Septuagintal narrative formula.</p>	<p>αὐτὸν he Accusative <i>accusative subject of the infinitive</i></p>	<p>ἐν on <i>preposition + dative (time)</i></p>
<p>τοῖς the Dative <i>article</i></p>	<p>σάββασιν Sabbath Dative <i>dat. of time</i> σάββατον: 'Sabbath'; the plural form here denotes the single Sabbath day.</p>	<p>παραπορεύεσθαι to pass through Pres Mid Inf · παραπορεύομαι <i>infinitive (subject of ἐγένετο)</i> → present (durative) παραπορεύομαι: 'pass along/through.'</p>	<p>διὰ through <i>preposition + genitive (through)</i></p>
<p>τῶν the Genitive <i>article</i></p>	<p>σπορίμων grainfields Genitive <i>object of διὰ</i> σπόριμα: 'sown fields, standing grain.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>

<p>μαθηταὶ disciples</p> <p>Nominative subject</p> <p>μαθητής: 'disciple.'</p>	<p>αὐτοῦ his</p> <p>Genitive genitive of possession</p>	<p>ἤρξαντο began</p> <p>Aor Mid Indic 3 Pl · ἄρχω main verb</p> <p>→ ingressive aorist</p> <p>ἄρχομαι: 'begin'; with the complementary infinitive.</p>	<p>ὁδὸν a way</p> <p>Accusative direct object of ποιεῖν (idiom 'make their way')</p> <p>ὁδός: 'way, road'; ὁδὸν ποιεῖν = 'to make one's way, journey along.'</p>
<p>ποιεῖν to make</p> <p>Pres Act Inf · ποιέω complementary infinitive (of ἤρξαντο)</p> <p>→ present (durative)</p> <p>ποιέω: 'make, do.'</p>	<p>τίλλοντες plucking</p> <p>Pres Act Ptc · Nom Pl Masc · τίλλω circumstantial participle (manner)</p> <p>→ present (concurrent)</p> <p>τίλλω: 'pluck, pick'; rubbing out the grain — counted as 'reaping/threshing' by strict Sabbath halakhah.</p>	<p>τούς the</p> <p>Accusative article</p>	<p>στάχυας heads of grain</p> <p>Accusative direct object of τίλλοντες</p> <p>στάχυς: 'head/ear of grain.'</p>

24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;

And the Pharisees said to him, "Look, why are they doing on the Sabbath what is not lawful?"

OBJECTION καὶ The Pharisees frame plucking as forbidden Sabbath work. The accusation ("Ἴδε, 'look!') puts the burden on Jesus to defend his disciples — and so himself.

<p>καὶ and</p> <p>coordinating conjunction</p>	<p>οἱ the</p> <p>Nominative article</p>	<p>Φαρισαῖοι Pharisees</p> <p>Nominative subject</p> <p>Φαρισαῖος: 'Pharisee.'</p>	<p>ἔλεγον said</p> <p>Impf Act Indic 3 Pl · λέγω main verb</p> <p>→ imperfect (inceptive)</p> <p>λέγω: 'say.'</p>
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<p>αὐτῷ to him</p> <p>Dative indirect object</p>	<p>Ἴδε look</p> <p>Aor Act Impv 2 Sg · ὁράω interjectional imperative (see!)</p> <p>→ aorist imperative (attention-getter)</p> <p>Ἴδε: 'look! see!'; a frozen imperative used as an interjection.</p>	<p>τί why</p> <p>interrogative ('why'; or 'what')</p> <p>τί: 'why?' / 'what?'</p>	<p>ποιοῦσιν are they doing</p> <p>Pres Act Indic 3 Pl · ποιέω main verb (question)</p> <p>→ descriptive present</p> <p>ποιέω: 'do, make!'</p>
<p>τοῖς on the</p> <p>Dative article</p>	<p>σάββασι Sabbath</p> <p>Dative dat. of time</p> <p>σάββατον: 'Sabbath.'</p>	<p>ὃ what</p> <p>Accusative relative pronoun (object: 'that which')</p>	<p>οὐκ not</p> <p>negative</p>
<p>ἔξεστιν is lawful</p> <p>Pres Act Indic 3 Sg · ἔξεστι(ν) impersonal verb ('it is permitted')</p> <p>→ stative present</p> <p>ἔξεστιν: 'it is lawful/permitted!'; the legal keyword of the Sabbath dispute.</p>			

25 καὶ λέγει αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρεῖαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;

And he says to them, "Have you never read what David did when he was in need and was hungry, he and those with him,

COUNTER (SCRIPTURAL PRECEDENT) καὶ Jesus answers from Scripture: David's example of necessity overriding cultic regulation. The reproach 'have you never read?' turns their own expertise against them. λέγει is a historic present.

καὶ
and

coordinating conjunction

λέγει
says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (introduces speech)

λέγω: 'say!'

αὐτοῖς
to them

Dative

indirect object

οὐδέποτε
never

adverb (negation of time)

οὐδέποτε: 'never!'

ἀνέγνωτε
have you read

Aor Act Indic 2 Pl · ἀναγινώσκω

main verb (question)

→ constative aorist

ἀναγινώσκω: 'read (aloud)'; 'have you never read?' — a standard rabbinic appeal to Scripture.

τί
what

Accusative

interrogative (object of ἐποίησεν, indirect question)

τί: 'what?'

ἐποίησεν
did

Aor Act Indic 3 Sg · ποιέω

verb of indirect question

→ constative aorist

ποιέω: 'do, make.'

Δαβὶδ
David

Nominative

subject (proper name, nominative)

Δαβὶδ: David; the precedent (1 Sam 21:1–6).
A proper name in the nominative.

ὅτε
when

conjunction (temporal)

ὅτε: 'when.'

χρείαν
need

Accusative

direct object (χρείαν ἔσχεν = 'had need')

χρεία: 'need!'; the principle of necessity.

ἔσχεν
had

Aor Act Indic 3 Sg · ἔχω

verb of temporal clause

→ ingressive aorist

ἔχω: 'have!'; χρείαν ἔσχεν = 'came to be in need.'

καὶ
and

coordinating conjunction

ἐπείνασεν
was hungry

Aor Act Indic 3 Sg · πεινάω

verb of temporal clause

→ ingressive aorist

πεινάω: 'be hungry!'

αὐτὸς
he himself

Nominative

intensive pronoun (in apposition to David)

αὐτός: 'he himself!'

καὶ
and

coordinating conjunction

οἱ
those

Nominative

article (substantizes prep. phrase)

μετ'

with

preposition + genitive (accompaniment)

αὐτοῦ

him

Genitive

object of μετά

26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθάρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful to eat except for the priests, and gave it also to those who were with him?"

COUNTER (THE PRECEDENT UNFOLDED) ASYNDETON The crux: 'in the time of Abiathar the high priest' — 1 Sam 21 actually names Ahimelech (Abiathar's father); the phrase is variously construed as 'in the section/days of Abiathar' (the text-note flags it). The legal point: even sacred bread yields to human need.

πῶς

how

interrogative adverb (indirect question)

πῶς: 'how!'

εἰσῆλθεν

he entered

Aor Act Indic 3 Sg · εἰσέρχομαι

verb of indirect question

→ constative aorist

εἰσέρχομαι: 'enter, go in.'

εἰς

into

preposition + accusative (into)

τὸν

the

Accusative

article

οἶκον

house

Accusative

object of εἰς

οἶκος: 'house'; ὁ οἶκος τοῦ θεοῦ = the sanctuary at Nob.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession

θεός: God.

ἐπὶ

in the time of

preposition + genitive (temporal: 'in the time/section of')

ἐπί + gen. of person = 'in the time of, under.'

Ἀβιαθάρ

Abiathar

Genitive

genitive (object of ἐπί; the dating crux)

Ἀβιαθάρ: Abiathar; 1 Sam 21 names his father Ahimelech as priest — hence the famous difficulty (see text-note). A proper name in the genitive.

ἀρχιερέως

high priest

Genitive

genitive in apposition to Ἀβιαθάρ

ἀρχιερέως: 'high priest, chief priest.'

καὶ
and

coordinating conjunction

τούς

the

Accusative

article

ἄρτους

loaves

Accusative

direct object of ἔφαγεν

ἄρτος: 'bread, loaf.'

τῆς

of the

Genitive

article

προθέσεως

of the Presence

Genitive

attributive genitive

πρόθεσις: 'setting forth'; οἱ ἄρτοι τῆς προθέσεως = the showbread / 'bread of the Presence' (Exod 25:30; Lev 24:5–9).

ἔφαγεν

ate

Aor Act Indic 3 Sg · ἐσθίω

main verb of the indirect question (coordinate)

→ constative aorist

ἐσθίω/ἔφαγον: 'eat.'

οὓς

which

Accusative

relative pronoun (object of φαγεῖν)

οὐκ

not

negative

ἔξεστιν

is lawful

Pres Act Indic 3 Sg · ἔξεστι(ν)

impersonal verb (rel. clause)

→ stative present

ἔξεστιν: 'it is lawful'; the same keyword as v.24 — even here the law yields to need.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

complementary infinitive (of ἔξεστιν)

→ constative aorist

ἐσθίω/ἔφαγον: 'eat.'

εἰ

if

conjunction (εἰ μὴ = 'except')

μὴ

not

negative (εἰ μὴ = 'except')

εἰ μὴ: 'except.'

τούς

the

Accusative

article

ἱερεῖς

priests

Accusative

accusative (subject of φαγεῖν after εἰ μὴ)

ἱερεύς: 'priest'; the only ones permitted the showbread.

<p>καὶ and coordinating conjunction</p>	<p>ἔδωκεν gave Aor Act Indic 3 Sg · δίδωμι main verb (coordinate) → constative aorist δίδωμι: 'give'; David even shared it with his men.</p>	<p>καὶ also adverbial (ascensive 'also')</p>	<p>τοῖς to those Dative article (substantizes ptc.)</p>
<p>σύν with preposition + dative (accompaniment)</p>	<p>αὐτῷ him Dative object of σύν</p>	<p>οὔσιν being Pres Act Ptc · Dat Pl Masc · εἰμί substantival participle ('those who were with him') → present (concurrent) εἰμί: 'be.'</p>	

27 καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·

And he said to them, "The Sabbath was made for man, and not man for the Sabbath;

PRONOUNCEMENT (THE PRINCIPLE) **καὶ** The chiasmic maxim states the Sabbath's God-given purpose: it serves human welfare, not the reverse. Mark alone preserves this saying. The imperfect ἔλεγεν introduces the weighty teaching.

<p>καὶ and coordinating conjunction</p>	<p>ἔλεγεν he said Impf Act Indic 3 Sg · λέγω main verb → imperfect (introducing teaching) λέγω: 'say'; the imperfect ('he went on to say') marks added, weighty instruction.</p>	<p>αὐτοῖς to them Dative indirect object</p>	<p>Τὸ the Nominative article</p>
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<p>σάββατον Sabbath</p> <p>Nominative subject</p> <p>σάββατον: 'Sabbath'; the day of rest, God's gift.</p>	<p>διὰ for</p> <p>preposition + accusative (purpose/benefit)</p> <p>διὰ + acc. = 'for the sake of, on account of!'</p>	<p>τὸν the</p> <p>Accusative article</p>	<p>ἄνθρωπον man</p> <p>Accusative object of διὰ (the beneficiary)</p> <p>ἄνθρωπος: 'man, humankind'; the Sabbath's intended beneficiary.</p>
<p>ἐγένετο was made</p> <p>Aor Mid Indic 3 Sg · γίνομαι</p> <p>main verb</p> <p>→ constative aorist</p> <p>γίνομαι: 'come to be, be made'; the Sabbath was instituted (at creation) for man's good.</p>	<p>καὶ and</p> <p>coordinating conjunction</p>	<p>οὐχ not</p> <p>negative</p>	<p>ὁ the</p> <p>Nominative article</p>
<p>ἄνθρωπος man</p> <p>Nominative subject (of implied ἐγένετο)</p> <p>ἄνθρωπος: 'man'; the chiasmic reversal — man was not made for the Sabbath.</p>	<p>διὰ for</p> <p>preposition + accusative (purpose)</p>	<p>τὸ the</p> <p>Accusative article</p>	<p>σάββατον Sabbath</p> <p>Accusative object of διὰ</p> <p>σάββατον: 'Sabbath.'</p>

28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

so that the Son of Man is lord even of the Sabbath."

CONCLUSION (THE CHRISTOLOGICAL CLINCH) **ὥστε** The inference (ὥστε) crowns the cycle: if the Sabbath serves man, the Son of Man — its Lord — has authority to interpret it. The chapter's controversies close, as they opened (v.10), on the Son of Man's ἐξουσία.

<p>ὥστε so that</p> <p>conjunction (<i>inferential result, + indicative</i>)</p> <p>ὥστε: here drawing the conclusion — 'so then, consequently!'</p>	<p>κύριός lord</p> <p>Nominative</p> <p><i>predicate nominative (fronted for emphasis)</i></p> <p>κύριος: 'lord, master'; the Son of Man's sovereignty even over the Sabbath.</p>	<p>ἔστιν is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p><i>main verb (copula)</i></p> <p>→ stative present</p>	<p>ὁ the</p> <p>Nominative</p> <p><i>article</i></p>
<p>υἱός Son</p> <p>Nominative</p> <p><i>subject</i></p> <p>υἱός: 'Son'; ὁ υἱός τοῦ ἀνθρώπου, 'the Son of Man' — the title bracketing the chapter (v.10, v.28).</p>	<p>τοῦ of</p> <p>Genitive</p> <p><i>article</i></p>	<p>ἀνθρώπου Man</p> <p>Genitive</p> <p><i>genitive (of the title)</i></p> <p>ἄνθρωπος: 'man'; in the title 'Son of Man.'</p>	<p>καί even</p> <p><i>adverbial (ascensive 'even')</i></p> <p>καί: here ascensive, 'even!'</p>
<p>τοῦ of the</p> <p>Genitive</p> <p><i>article</i></p>	<p>σαββάτου Sabbath</p> <p>Genitive</p> <p><i>genitive (object of κύριος, 'lord of')</i></p> <p>σαββατον: 'Sabbath'; even the holy day falls under his lordship.</p>		

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Mark's vivid style is preserved in the annotation: the chapter is studded with historic presents (ἔρχονται v.3, φέρουσιν v.3, λέγει vv.5, 8, 10, 14, 17, 25, ἀπεκρίθη-narration aside), the adverb εὐθύς ('immediately,' vv.8, 12), and the loose paratactic καί. A few points of variation are passed over without a marginal note: at v.16 the editions divide over οἱ γραμματεῖς τῶν Φαρισαίων ('the scribes of the Pharisees,' read here) versus οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, and over ὅτι ('that') versus τί ('why') introducing the question, and some witnesses add καὶ πίνει ('and drinks'); at v.17 the longer Byzantine reading adds εἰς μετάνοιαν ('to repentance') after καλέσαι; at v.22 the best text ends ἀλλὰ οἶνον νέον εἰς ἀσκούς καινούς, some witnesses adding βλητέον ('must be put'). At v.26 Jesus dates the showbread incident

to the time 'when Abiathar was high priest' (ἐπὶ Ἀβιαθὰρ ἀρχιερέως) — a long-debated reference, since 1 Samuel 21 names Ahimelech (Abiathar's father) as the priest at Nob; the phrase is variously construed as 'in the days/section of Abiathar,' and a few witnesses omit it (so D, W and some Latins), the harder reading being retained. Orthographic variants (movable-ν, ι-subscript, εὐθύς / εὐθέως) are not noted. The chapter gathers the first cluster of Galilean controversy-stories (the so-called 'conflict cycle'), each turning on a saying of Jesus that asserts his authority — over sin, over table-fellowship, over fasting, and over the Sabbath.

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.