

## Mark 8:34-9:1 mws

### V. 34

προσκαλεσάμενος AMPtcpMSN fr. προσκαλεω  
to call to or notify in order to secure someone's presence, of a call issued for presence with the speaker, summon, call on, call to oneself, invite, cf. 3:13, 23, 6:7, 7:13, 15:44  
to call to, with a possible implication of a reciprocal relation, to call, to call to, cf. Matt. 15:10

### ὄχλον

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

### σὺν

marker of accompaniment and association, with focus on associative aspect, with someone  
marker of an associative relation, often involving joint participation in some activity, with, together with

### μαθηταῖς

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

### Εἴ

marker of a condition, existing in fact or hypothetical, if, to express a condition thought of as real or to denote assumptions relating to what has already happened  
marker of a condition, real or hypothetical, actual or contrary to fact, if

### τις

a reference to someone or something indefinite, anyone, anything, someone, something, many a one/thing, a certain one, substantive, someone, anyone, somebody  
a reference to someone or something indefinite, spoken or written about, someone, something, anyone, a, anything

### θέλει

PAI3sg

fr. θελω

to have something in mind for oneself, of purpose, resolve, will, wish, want, be ready  
to purpose, generally based upon a preference and desire, to purpose

## ὀπίσω

marker of position behind an entity that precedes, after, functions as preposition with genitive, of place, after, ‘come after someone’ ‘follow someone’ (at the same time in the transferred sense ‘be an adherent/follower’)’ cf. Matt. 16:24, Lk. 9:23, 14:27

marker of one who is followed as a leader (occurring with a variety of verbs indicating change of state or movement), after, to follow

ἀκολουθεῖν                      PAInf                      fr. ἀκολουθεω

ἀκολουθεῖτω                      PAImp3sg                      fr. ἀκολουθεω

to follow or accompany someone who takes the lead, accompany, go along with, often of the crowd following Jesus, cf. Matt. 10:38

to follow or accompany someone who takes the lead in determining direction and route of movement, to accompany as a follower, to follow, to go along with

to be a follower or a disciple of someone, in the sense of adhering to the teachings or instructions of a leader and in promoting the cause of such a leader, to follow, to be a disciple of

ἀπαρνησάσθω                      AMdepImp3sg                      fr. ἀπαρνεομαι

to act in a wholly selfless manner, deny oneself, cf. Matt. 16:24, Lk. 9:23

to refuse to give thought to or express concern for, to disregard, to pay no attention to, to say No to, ‘he must say “No” to himself and take up his cross’

## ἑαυτὸν

indicator of identity with the person speaking or acting, self, ‘deny oneself’

in the singular, a reflexive reference to a person or thing spoken or written about, himself, herself, itself

ἀράτω                      AAImp3sg                      fr. ἀίρω

to lift up and move from one place to another, take/carry (along), cf. 15:21, Matt. 16:24, 27:32, Lk. 9:23

to lift up and carry (away), to carry (away), to carry off, to remove, to take (away)

idiom, lit. ‘to take up one’s cross’ to be prepared to endure severe suffering, even to the point of death, to be prepared to suffer even unto death, to take up one’s cross, ‘he must forget himself, be prepared to endure suffering and even death, and follow me’

## σταυρὸν

the suffering/death which believers endure in following the crucified Lord, cross, cf. 10:21, Matt. 10:38, 16:24, Lk. 9:23

a pole stuck into the ground in an upright position with a crosspiece attached to its upper part so that it was shaped like a 'cross'

idiom, lit. 'to take up one's cross' to be prepared to endure severe suffering, even to the point of death, to be prepared to suffer even unto death, to take up one's cross, 'he must forget himself, be prepared to endure suffering and even death, and follow me'

## V. 35

### γὰρ

marker of clarification, for, you see

marker of cause or reason between events, though in some contexts the relation is often remote or tenuous, for, because

### ἐὰν

marker of condition, with probability of activity expressed in the verb left open and thereby suited especially for generalized statements, if

marker of condition, with the implication of reduced probability, if

### θέλη

PAS3sg

fr. θελω

see above

### ψυχὴν

seat and center of the inner human life in its many and varied aspects, soul, as the seat and center of life that transcends the earthly, cf. v. 36, 37

the essence of life in terms of thinking, willing, and feeling, inner self, mind, thoughts, feelings, heart, being

### σῶσαι

AAInf

fr. σωζω

### σώσει

FAI3sg

fr. σωζω

to preserve or rescue from natural dangers and afflictions, save, keep from harm, preserve, rescue, save from death, save a life

to save or preserve from transcendent danger or destruction, save/preserve from eternal death, from judgment, and from all that might lead to such death, e.g. sin, of ultimate personal security to rescue you from danger and to restore to a former state of safety and well being, to deliver, to rescue, to make safe, deliverance

to cause someone to experience divine salvation, to save

ἀπολέσει

FAI3sg

fr. ἀπολλυμι

to lose something that one already has or be separated from a normal connection, lose, be lost, 'lose one's life' cf. Matt. 10:39, 16:25, Ok. 9:24, 17:33  
to lose something which one already possesses, to lose

ὅν

particle denoting aspect of contingency, it denotes that the action of the verb is dependent on some circumstance or condition, would, after relatives, the relative clause forming virtually the protasis of a conditional sentence, of the future more vivid or present general type, with future to show that the condition and its results are thought of as in the future, cf. 9:1, Matt. 5:19  
-ever, (wherever, whatever, whoever, however)

ἕνεκεν

functions as preposition with genitive to indicate cause of or reason for something, because of, on account of, for the sake of, cf. 10:29, 13:9, Lk. 9:24  
marker of a participant constituting the reason for an event, because of, for the sake of, cf. Matt. 16:25

εὐαγγελίου

God's good news to humans, good news as proclamation, cf. 1:15, 10:29  
the content of good news (in the NT a reference to the gospel about Jesus), the good news, the gospel

## V. 36

τί

interrogative reference to someone or something, who? which (one)? what?  
an interrogative reference to someone or something, who? what?

γὰρ

see above

ὠφελει̃

PAI3sg

fr. ὠφελω

to provide assistance, help, aid, benefit, be of use (to), cf. 5:26, Matt. 16:26, Lk. 9:25, 1 Cor. 14:6, Gal. 5:2

to be successful in accomplishing some goal, with the implication that such might be useful, to accomplish, to do

ἄνθρωπον

practically equivalent to the indefinite pronoun, someone, one, a person  
a human being, person, human being, individual

κερδῆσαι                      AAInf                      fr. κερδαινω  
to acquire by effort or investment, to gain, 'to gain the whole world, i.e. the sum total of earthly riches' cf. Matt. 16:26, Lk. 9:25  
to gain by means of one's activity or investment, to earn, to gain, to make a profit

κόσμον  
the system of human existence in its many aspects, the world, as scene of earthly joys, possessions, cares, sufferings, 'gain the whole world' cf. Matt. 16:26, Lk. 9:25  
the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and the world below, earth, world

ὅλον  
pertaining to being complete in extent, whole, entire, complete, cf. Matt. 16:26, Lk. 9:25, 1 Jn. 5:19  
a totality as a complete unit, whole, complete, entire

ζημιωθῆναι                      APInf                      fr. ζημιωω  
to experience the loss of something with implication of undergoing hardship or suffering, suffer damage/loss, forfeit, sustain injury, cf. Matt. 16:26, Lk. 9:25  
to suffer the loss of something which one has previously possessed, with the implication that the loss involves considerable hardship or suffering, to suffer loss, to forfeit

ψυχὴν  
see above

## V. 37

τί  
see above

γὰρ  
see above

δοῖ                      AAS3sg                      fr. διδωμι  
to engage in a financial transaction, of payment, pay, give, 'pay (up), give something' cf. Matt. 16:26, 27:10  
to pay or remunerate with money or other valuables, to pay, to remunerate

ἄνθρωπος  
see above

## ἀντάλλαγμα

something given in exchange, ‘what will one give in exchange for his soul? There is nothing that would compensate for such a loss’ cf. Matt. 16:26

that which is exchanged or given in exchange, something given in exchange, ‘what would a person give as a means of exchange for his life?’ or ‘...in payment for his life’

## ψυχῆς

see above

## V. 38

### γάρ

see above

### ἐάν

see above

### ἐπαισχυνοθῆ

APdepS3sg

fr. ἐπαισχυνομαι

### ἐπαισχυνοθήσεται

FPdepI3sg

fr. ἐπαισχυνομαι

to experience a painful feeling or sense of loss of status because of some particular event or activity, be ashamed, cf. Lk. 9:26

to experience or feel shame or disgrace because of some particular event or activity, to be ashamed of

## ἐμοῦς

pertaining to me (the speaker), especially as possessor, agent, or object of an action, my, mine, as adjective, in attribution, often without special emphasis, used for the possessive genitive pertaining to a speaker, my, mine, of me

## λόγους

a communication whereby the mind finds expression, word, of utterance, chiefly oral

that which has been stated or said, with primary focus upon the content of the communication, word, saying, message, statement, question

## γενεᾷ

the sum total of those born at the same time, expanded to include all those living at a given time and frequently defined in terms of specific characteristics, generation, contemporaries, Jesus looks upon the whole contemporary generation of Israel as a uniform mass confronting him, cf. 9:19, Matt. 12:39, 16:4, 17:17, Lk. 9:41

an ethnic group exhibiting cultural similarities, people of the same kind

μοιχαλίδι

adulteress, as adjective, adulterous, unfaithful, cf. Matt. 12:39, 16:4

pertaining to being unfaithful to one's earlier and true beliefs, unfaithful, adulterous

ἀμαρτωλῶ

pertaining to behavior or activity that does not measure up to standard moral or cultic expectations, sinful, 'in this adulterous (=unfaithful) and sinful generation'

pertaining to sinful behavior, sinful, sinning

καὶ

marker to indicate an additive relation that is not coordinate to connect clauses and sentences, also, likewise, functioning as an adverb, with expressions that introduce cause or result, here also pleonastic to a considerable degree, for this reason (also)

marker of an additive relation which is not coordinate, and, and also, also, in addition, even

υἱὸς ἀνθρώπου

a person related or closely associated as if by ties of sonship, son, in various combinations as a designation of the Messiah and a self-designation of Jesus, 'the son of the man' the human being, the human one, the man, only as a byname in reference to Jesus and in an exclusive sense, the Human One, the Human Being, one intimately linked with humanity and its primary aspect of fragility yet transcending it, in every case the title is applied by Jesus to Himself

a title with Messianic implications used by Jesus concerning himself, Son of Man, this title served not only to affirm but also to hide Christ's Messianic role

ὅταν

pertaining to an action that is conditional, possible, and, in many instances, repeated, at the time that, whenever, when

an indefinite point or points of time, which may be roughly simultaneous to or overlap with another point of time, whenever, when

ἔλθῃ

AAS3sg

fr. ἔρχομαι

of movement from one point to another, with focus on approach from the narrator's perspective, come, of making an appearance, come before the public, appear, of Jesus as Messiah, the idea of coming is even plainer in connection with the coming of the Human One (Son of Man), the return of Jesus from his heavenly home, cf. 9:1, Matt. 16:27, 25:31, Lk. 9:26

to move toward or up to the reference point of the viewpoint character or event, to come, coming

ἐν

marker of a state or condition, in, of being clothed and metaphors associated with such condition, in, with, 'clothed in his Father's glory, cf. Matt. 16:27, 25:31, Lk. 9:31

marker introducing means or instrument, with, it can serve to introduce persons or things that accompany someone to secure an objective: 'along with'

marker of a state or condition, in, with

δόξη

the condition of being bright or shining, brightness, splendor, radiance, of humans involved in transcendent circumstances, and also transcendent beings, especially of God's self, 'in the glory of the Father' cf. Matt. 16:27

the quality of splendor, remarkable appearance, glory, splendor

a state of being great and wonderful, greatness, glory

πατὴρ

the supreme deity, who is responsible for the origin and care of all that exists, Father, Parent, as the originator and ruler, as Father of Jesus Christ, cf. Matt. 16:27

a title for God, literally 'Father' One who comes aspects of supernatural authority and care for his people, Father

μετὰ

marker of association in general sense denoting the company within which something takes place, with, with genitive of person in company with whom something takes place, with verbs of going, remaining, etc. 'come (in company) with someone, of angels accompanying the Messiah

marker of an associative relation, usually with the implication of being in the company of, with, in the company of, together with

ἀγγέλων

a transcendent power who carries out various missions or tasks, messenger, angel, as messengers of God, angels

a supernatural being that attends upon or serves as a messenger of a superior supernatural entity, angel

ἁγίων

adjective, pertaining to being dedicated or consecrated to the service of God, in the cultic sense dedicated to God, holy, sacred, i.e. reserved for God and God's service, of humans and transcendent beings, of angels, 'holy' cf. Lk. 9:26, Acts 10:22, Rev. 14:10

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

## V. 1

### Ἀμήν

strong affirmation of what is stated, asseverative particle, truly, always, with legw, beginning a solemn declaration but used only by Jesus (I assure you that, I solemnly tell you) cf. 3:28, 9:12, 9:1

strong affirmation of what is declared, truly, indeed, it is true that

### ὅτι

marker of narrative of discourse content, direct or indirect, that, used to indicate the content of what is said, etc., after verbs of saying, indicating, etc.

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

### εἰσίν

PAI3pl

fr. εἶμι

be, exist, be on hand, 'there is, there are'

to be in a place, to be

### τινες

a reference to someone or something, indefinite, anyone, anything, someone, something, many a one/thing, a certain one, substantive – someone, anyone, somebody, plural – some, a number of people

reference to someone or something indefinite, spoken or written about, someone, something, anyone, a, anything

### ἔδωκε

a position or point that is relatively near, here, in the sense, in this place, cf. v. 5

a position relatively near the speaker, writer, or viewpoint person, here

### ἑστηκότων

PfAPtcpMPG

fr. ἵστημι

to be at a place, stand (there), be (there), with the emphasis less on 'standing' than on 'being, existing'

to be in a location, with the possible implication of standing but with the focus upon location, to be

### οἵτινες

undetermined person belonging to a class or having a status, who, one who, to indicate that persons (or things) belong to a certain class (such a one) who, cf. Matt. 2:6, 19:12, 21:41, 25:1, 16:28

a reference to an indefinite entity, event, or state, whoever, whichever, whatever (though often translated as 'who, which, or what,' since these pronouns in English are often indefinite in meaning)

γεύσονται                    AMdepS3pl                    fr. γευομαι  
to experience something cognitively or emotionally, come to know something, figurative  
extension of to taste, cf. Matt. 16:28, Lk. 9:27, Jn 8:52, Heb. 2:9, 6:4, 1 Pet. 2:3  
figurative extension of ‘to taste’ to experience, probably focusing on personal involvement, to  
experience

θανάτου  
the termination of physical life, death, natural death, ‘taste death = die’ cf. Matt. 16:28, Lk. 9:27,  
Jn 8:52, Heb. 2:9  
the process of dying, to die, death

ἕως  
to denote the end of a period of time, till, until, as conjunction, to denote that the commencement  
of an event is dependent on circumstances, cf. 6:10, 12:36  
the continuous extent of time up to a point, until, to, at last, at length

ὄν  
see above

ἴδωσιν                    AAS3pl                    fr. εἶδον  
to experience something, see something = experience something  
to see, sight, seeing

βασιλείαν  
the act of ruling, kingship, royal power, royal rule, especially of God’s rule, the royal reign of  
God, a chiefly eschatological concept  
to rule as a king, with the implication of complete authority, to rule, to be a king, to reign, rule,  
reign

ἐληλυθυῖαν                    PfAPtcpFSA                    fr. ἔρχομαι  
to take place, come, of time, of events and situations that are connected with a certain time,  
coming, future, imminent  
to come into a particular state or condition, implying a process, to become

ἐν  
see above

δυνάμει  
potential for functioning in some way, power, might, strength, force, capability, specifically, the  
power that works wonders, ‘with power, powerful(ly)’  
a deed manifesting great power, with the implication of supernatural force, mighty deed, miracle