

Mark 6:45-52 mws

V. 45

εὐθὺς

immediately, at once

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

ἠνάγκασεν

AAI3sg

fr. ἀναγκαζω

weakened sense, strongly urge/invite, urge upon, press, 'he pressed the disciples to embark' cf. Matt. 14:22, Lk. 14:23

to compel someone to act in a particular manner, to compel, to force

μαθητὰς

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

ἐμβῆναι

AAInf

fr. ἐμβαίνω

to step into an area, mostly of boarding water transport, embark, cf. 4:1, 5:18, 8:10, 13

to go into or onto, as in the case of a boat, to embark, to get into a boat

πλοῖον

a relatively small fishing vessel, such as would be used on Lake Gennesaret, boat

any kind of boat, from small fishing boats as on Lake Galilee to large seagoing vessels, boat, ship

προάγειν

PAInf

fr. προαγω

to move ahead or in front of, go before, lead the way, precede, in time, go or come ahead of someone, cf. 16:7

to go prior to someone else's going, to go prior to, to go away before hand, 'at once he made his disciples get into the boat and go ahead of him...to Bethsaida'

πέραν

marker of a position across from something else, with intervening space, on the other side, the shore or land on the other side

a position opposite another position, with something intervening, opposite, across from, on the other side of

ἕως

to denote contemporaneousness, as long as, while, ‘while he himself dismissed the crowd’
an extent of time of the same length as another extent or unit of time, as long as, while, ‘he made his disciples get into the boat...while he sent the crowd away’

ἀπολύει

PAI3sg

fr. ἀπολυω

to permit or cause someone to leave a particular location, let go, send away, dismiss, cf. v. 36, 8:9

to cause (or permit) a person or persons to leave a particular location, to let go away, to dismiss’

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

V. 46

ἀποταξάμενος

AMPtcpMSN

fr. ἀποτασσω

to express a formal farewell, say farewell (to), take leave (of)

to employ formalized expressions appropriate to leaving or saying farewell to someone, possibly involving the communication of final arrangements for leaving, to say goodbye’

ἀπῆλθεν

AAI3sg

fr. ἀπερχομαι

to move from a reference point, of persons or things, go, with indication of place, cf. v. 36, 1:35, 7:24

motion away from a reference point with emphasis upon the departure, but without implications as to any resulting state of separation or rupture, to go away, to depart, to leave

ὄρος

a relatively high elevation of land that projects higher than a hill, mountain, mount, hill

a relatively high elevation of land, in contrast with hill, which by comparison, somewhat lower, mountain

προσεύξασθαι

AMdepInf

fr. προσευχομαι

to petition deity, pray, cf. 1:35

to speak to or to make requests of God, to speak to God, to ask God for, prayer

V. 47

ὄψιας

substantive, the period between late afternoon and darkness, evening, ‘when evening came’ cf.

4:35, 14:17

pertaining to a point near the end of a day (normally after sunset but before night) late, late in the day

γενομένης

AMPtcpFSG

fr. γινομαι

come into being as an event or phenomenon from a point of origin, arise, come about, develop, of the various divisions of a day

to happen, with the implication that what happens is different from previous state, to happen, to occur, to come to be

πλοῖον

see above

μέσῳ

pertaining to a middle position spatially or temporally, middle, in the middle, as substantive, the middle, into the middle, before (someone), with genitive of place, ‘in the middle of the lake’ a position in the middle of an area, in the middle, in the midst

θαλάσσης

lake, the lake (or sea) of Galilee

a particular body of water, normally rather large, sea, lake

μόνος

pertaining to being the only entity in a class, only, alone, with focus on being the only one the only item of a class in place, alone, all by oneself

γῆς

dry land as opposed to sea, land, cf. 4:1

dry land, in contrast with the sea, land

V. 48

ἰδῶν

AAPtcpMSN

fr. εἶδον

to perceive by sight of the eye, see, perceive

to see, sight, seeing

βασανιζομένους PPPtcpMPA fr. βασανίζω
to subject to severe distress, torment, harass, a boat harassed by the waves
to punish by physical torture or torment, to torture, to torment

ἐλαύνειν PAInf fr. ἐλαυνω
to urge or propel along, drive, of the wind, either advance, make progress or row
to cause an object to move by means of a strong force or vigorous action, to drive along, to carry
along, 'he saw that they were having great difficulty in rowing'

γὰρ
marker of clarification, for, you see
marker of cause or reason between events, for, because

ἄνεμος
a blowing atmospheric phenomenon, wind, a contrary wind
air in relatively rapid movement, but without specification as to the force of the movement, wind,
blowing, to blow

ἐναντίος
pertaining to being opposite in terms of direction, opposite, against, contrary, of the wind, cf.
Matt. 14:24, Acts 27:4
pertaining to being oriented in the direction opposite to a movement, against, 'for the wind was
against them' or 'the wind was blowing against them'

περὶ
generally in reference to position rather than mental or emotional considerations as in the use of
the genitive, about, of time, about, near, cf. Acts. 22:6
marker of a point of time which is approximately simultaneous to another point of time, about

τετάρτην
fourth
fourth in a series involving either time, space, or set, fourth

φυλακὴν
one of the periods of time into which the night was divided, a watch of the night, reflects the
Roman custom of dividing the time between 6 p.m. and 6 a.m. into four equal periods or watches
(assigned persons were responsible for security during each period), cf. Matt. 14:25

νυκτὸς

period between sunset and sunrise, night
the period between sunset and sunrise, night

ἔρχεται

PM/PdepI3sg

fr. ἔρχομαι

to proceed on a course, with destination in view, go
to move toward or up to the reference point of the viewpoint character or event, to come, coming

πρὸς

marker of movement or orientation toward someone/something, of place, person, or thing,
toward, towards, to
extension toward a goal, with the probability of some type of implied interaction or reciprocity,
to

περιπατῶν

PAPtcpMSN

fr. περιπατεῶ

to go here and there in walking, go about, walk around, generically, walk, go
to walk along or around, to walk, to go

ἐπὶ

marker of location or surface, answering the question ‘where?’ on, upon, near, marking a
position on a surface, ‘on the sea’ cf. Matt. 14:26, Jn 6:19
a position on a surface of an object, whether vertical or horizontal, and in contact with the object,
on, upon, ‘walking on the water’

θαλάσσης

see above

ἤθελεν

IAI3sg

fr. θέλω

to have something in mind for oneself, of purpose, resolve, will, wish, want, be ready, ‘he was
ready to pass by them’
to purpose, generally based upon a preference and desire, to purpose

παρελθεῖν

AAInf

fr. παρερχομαι

to go past a reference point, go by, pass by someone or something, of Jesus and his disciples on
the lake
to move past a reference point, to pass by, to go by

V. 49

ιδόντες ΑΑΡτϭρΜΡΝ fr. εἶδον
see above

ἐπὶ
see above

θαλάσσης
see above

περιπατοῦντα ΡΑΡτϭρΜΣΑ fr. περιπατεῶ
see above

ἔδοξαν ΑΑΙϩρl fr. δοκέω
to consider as probable, think, believe, suppose, consider, of subjective opinion
to regard something as presumably true, but without particular certainty, to suppose, to presume,
to assume, to imagine, to believe, to think

ὅτι
marker of narrative or discourse content, direct or indirect, that, used after verbs that denote
mental or sense perception, or the transmission of such perception, or an act of the mind to
indicate the content of what is said, etc. after verbs of thinking, judging, believing, hoping
marker of discourse content, whether direct or indirect, that, the fact that

φάντασμα
apparition, especially ghost, cf. Matt. 14:26, Lk. 24:37
an apparition,, ghost

ἀνέκραξαν ΑΑΙϩρl fr. ἀνακραζῶ
cry out, of the cries of frightened men
to shout or cry out, with the possible implication of the unpleasant nature of the sound, to shout,
to scream, ‘they thought that it was a ghost and screamed’

V. 50

πάντες
pertaining to totality with focus on its individual components, each, every, any, substantive – all,
everyone
the totality of any object, mass, collective, or extension, all, every, each, whole

γὰρ

marker of cause or reason, for
marker of cause or reason between events, for, because

εἶδον

AAI3pl

fr. εἶδον

see above

ἐταράχθησαν

API3pl

fr. ταρασσω

to cause inward turmoil, stir up, disturb, unsettle, throw into confusion, passive - be troubled, frightened, terrified, cf. Lk. 1:12, 24:38, Matt. 2:3, 14:26
to cause acute emotional distress or turbulence, to cause great mental distress

εὐθὺς

see above

ἐλάλησεν

AAI3sg

fr. λαλεω

to utter words, talk, speak, express oneself, speak with someone
to speak or talk, with the possible implication of more informal usage, to speak, to say, to talk, to tell

μετ’

marker of association in general sense denoting the company within which something takes place, with, with genitive in company with whom something takes place
marker of the experiencer of an event, with the added implication of association, with, to

Θαρσεῖτε

PAImp2pl

fr. θαρσεω

To be firm or resolute in the face of danger or adverse circumstances, be enheartened, be courageous, ‘have courage! don't be afraid!’
to have confidence and firmness of purpose in the face of danger or testing, to be courageous, to have courage, to be bold

ἐγώ

personal pronoun of the first person, ‘I am the one’
a reference to the speaker (with an added feature of emphasis) I, I indeed

εἶμι

PI1sg

fr. εἶμι

be, exist, be on hand, of Christ
to exist, in an absolute sense, to be, to exist

φοβεῖσθε PPImp2pl fr. φοβέω
to be in an apprehensive state, be afraid, 'you must no longer be afraid, stop being afraid' cf.
5:36
to be in a state of fearing, to fear, to be afraid

V. 51

ἀνέβη AAI3sg fr. ἀναβαίνω
to be in motion upward, go up, ascend, of living beings, of movement in a direction without
special focus on making an ascent, of ships, embark, get (into), cf. Matt. 14:32, Lk. 8:22, Jn 6:24
to move up onto an object, with specialization of meaning in reference to boats, to go aboard, to
embark

πρὸς
see above

πλοῖον
see above

ἐκόπασεν AAI3sg fr. κοπάζω
abate, stop, rest, cease, 'the wind fell' cf. 4:39, Matt. 14:32
to cease, in reference to some type of movement, to cease, to stop

ἄνεμος
see above

λίαν
to a high degree, very (much), exceedingly, 'altogether'
generalized, positive degree, very

περισσοῦ
in the comparative sense, whatever is more, whatever goes beyond, 'extremely'
idiom, literally 'from excess' an extremely high point on a scale of extent and implying excess,
exceedingly, extremely, decidedly, excessively, 'they were exceedingly amazed'

ἐξίσταντο IMI3pl fr. ἐξίστημι
the psychological sense, be out of one's normal state of mind, be amazed, be astonished, of the
feeling of astonishment mingled with fear, caused by events which are miraculous,
extraordinary, or difficult to understand, 'they were utterly astounded within them'
to be so astonished as to almost fail to comprehend what one has experienced, to be greatly
astonished, to be astounded

V. 52

γάρ

see above v. 48

συνῆκαν

ΑΑΙ3ρl

fr. συνιημι

to have an intelligent grasp of something that challenges one's thinking or practice, understand, comprehend

to employ one's capacity for understanding and thus to arrive at insight, to understand, to comprehend, to perceive, to have insight into, cf. 4:12

ἐπὶ

marker of perspective, in consideration of, in regard to, on the basis of, concerning, about

marker of content as a means of specifying a particular referent, concerning, with respect to, with reference to, about, in

ἄρτοις

a baked product produced from a cereal grain, bread, also loaf of bread, cf. v. 38, 44

a relatively small and generally round loaf of bread (considerably smaller than present-day typical loaves of bread and thus more like 'rolls' or 'buns') loaf of bread

ἀλλ'

after a negative, on the contrary, but, yet, rather, introducing a contrast

marker of more emphatic contrast, but, instead, on the contrary

καρδία

heart, as seat of physical, spiritual and mental life, as center and source of the whole inner life,

with its thinking, feeling, and volition, of inner awareness, 'slow of comprehension' cf. 3:4, 8:17

the causative source of a person's psychological life in its various aspects, but with special emphasis on thoughts, heart, inner self, mind

πεπωρωμένη

PfPPtcpFSN

fr. πωροω

figurative, to cause someone to have difficulty in understanding or comprehending, harden,

petrify, mostly of hearts, make dull/obtuse/blind, close the mind, cf. 8:17, Jn 12:40

figurative, to cause someone to be completely unwilling to learn and to accept new information, to cause to be completely unwilling to learn, to cause the mind to be closed