

Mark 8:31-33 mws

V. 31

ἤρξατο AMI3sg fr. ἄρχω
to initiate an action, process, or state of being, begin, literally, to denote what one begins to do
to initiate an action, process, or state of being, to begin, to commence, beginning

διδάσκειν PAInf fr. διδάσκω
to provide instruction in a formal or informal setting, teach
to provide instruction in a formal or informal setting, to teach, teaching

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 saying, indicating, etc.
marker of discourse content, whether direct or indirect, that, the fact that

δεῖ PAI3sg fr. δεῖ
to be under necessity of happening, it is necessary, one must, one has to, denoting compulsion of any kind, of compulsion caused by the necessity of attaining a certain result
to be that which must necessarily take place, often with the implication of inevitability, to be necessary, must

υἶὸν τοῦ ἀνθρώπου
lit. 'the son of the man' as a byname in reference to Jesus and in an exclusive sense, the Human One, the Human Being, one intimately linked with humanity in 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

πολλὰ
pertaining to being high on a scale of extent, positive, substantive, used as adverb, greatly, earnestly, strictly, loudly, often, etc.
the upper range of a scale of extent, great, greatly, much, a great deal

παθεῖν AAInf fr. πασχω
suffer, endure, in the sense, suffer death, be killed, have to die, endure, undergo something, cf. 9:12, Lk. 9:22, 17:25
to suffer pain, pain, suffering, to suffer, to be in pain

ἀποδοκιμασθῆναι APInf fr. ἀποδοκιμαζω
to regard as unworthy/unfit and therefore to be rejected, reject, of persons, be rejected, of Jesus,
cf. Lk. 9:22, 17:25
to judge someone or something as not being worthy or genuine and thus something to be
rejected, to regard as not worthy, to reject, ‘the Son of Man must suffer much and be rejected by
the elders’

ὕπὸ
marker of agency or cause, by, with the passive of a verb
marker of agent or force, whether person or event, by

πρεσβυτέρων
on official, elder, presbyter, among the Jews (the congregation of a synagogue in Jerusalem used
πρεσβυτεροι to denote its officers), for members of a group in the Sanhedrin, cf. 11:27, 14:43, 53,
15:1
a person of responsibility and authority in matters of socio-religious concerns, both in Jewish and
Christian societies, elder

ἀρχιερέων
a priest of high rank, chief priest, in Israel’s cultic life, the plural is used in the NT to denote
members of the Sanhedrin who belonged to highpriestly families, ruling high priests, cf. 11:18,
14:1, 15:31
a principal priest, in view of belonging to one of the highpriestly families, chief priest

γραμματέων
an expert in matters relating to divine revelation, specialists in the law of Moses, experts in the
law, scholars versed in the law, scribes, mentioned together with high priests with whom and the
elders their representatives formed the Sanhedrin
a recognized expert in Jewish law (including both canonical and traditional laws and regulations)
one who is learned in the Law, expert in the Law’

ἀποκτανθῆναι APInf fr. ἀποκτείνω
to deprive of life, kill, of bodily life
to cause someone’s death normally by violent means, with or without intent and with or without
legal justification, to kill

μετὰ
marker of time after another point of time, after, cf. 10:34, Lk. 2:46, Matt. 27:63
marker of a point of time closely associated with a prior point of time, after

τρεις
three

ἡμέρας
civil or legal day, including the night, day
according to Hebrew reckoning, a period of time beginning at sunset and ending at the following sunset, day

ἀναστῆναι AAInf fr. ἀνιστημι
to come back to life from the dead, rise up, come back from the dead, particularly of Jesus's resurrection, cf. 9:9, 31, 10:34, 16:9
to come back to life after having once died, to come back to life, to live again, to be resurrected, resurrection

V. 32

παρησία
a use of speech that conceals nothing and passes over nothing, outspokenness, frankness, plainness, plainly, openly
in an evident or publicly known manner, publicly, in an evident manner, well known

λόγον
a communication whereby the mind finds expression, word, of utterance, chiefly oral, the expression may take on a variety of formulations or topical nuances, what you say, statement, since this 'divine word' is brought to humanity through Christ, his word can be used in the same sense, or it is called simply 'the Word' for no misunderstanding would be possible among Christians, cf. 2:2, 4:14-20
the subject under discussion, matter, thing, 'he discussed the subject quite freely'
that which has been stated or said, with primary focus upon the content of the communication, word, saying, message, statement

ἐλάλει IAI3sg fr. λαλεω
to utter words, talk, speak, of speech, with reference to what is expressed, speak and thereby assert, proclaim something
to speak or talk, with the possible implication of more informal usage, to speak, to say, to talk, to tell

προσλαβόμενος AMPtcpMSN fr. προσλαμβανω
to take or lead off to oneself, take aside, cf. Matt. 16:22, Acts. 18:26
to take or lead off to oneself, to lead aside, to take aside, 'Peter took him aside and began to rebuke him'

ἤρξατο AMI3sg fr. ἄρχω
see above

ἐπιτιμᾶν PAInf fr. ἐπιτιμαῶ
to express strong disapproval of someone, rebuke, reprove, censure, also speak seriously, warn in order to prevent an action or bring one to an end, cf. v. 33, 4:39, 10:13
to express strong disapproval of someone, to rebuke, to denounce, cf. Matt. 16:22

V. 33

ἐπιστραφεῖς APPtcpMSN fr. ἐπιστρεφῶ
to change direction, turn around, cf. 5:30
to turn around to or toward, to turn around, to turn toward

ἰδῶν AAPtcpMSN fr. εἶδον
to perceive by sight of the eye, see, perceive
to see, sight, seeing

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
a person who is a disciple or follower of someone, disciple, follower

ἐπετίμησεν AAI3sg fr. ἐπιτιμαῶ
see above

Ἔπαγε PAImp2sg fr. ὑπαγω
to leave someone's presence, go away, combined with ὀπίσω μου, cf. Matt. 4:10, 16:23, Lk. 4:8
to depart from someone's presence, with the implication of a changed relation, to depart, to leave, to go away

ὀπίσω
marker of a position in back of something, behind, functioning as preposition, 'get behind me!
get out of my sight! cf. Matt. 4:10, 16:23, Lk. 4:8
a position behind an object or other position, behind, in back of

Σατανᾶ

literally ‘adversary’ as title or name (the) satan, in a very special sense, the enemy of God and all of those who belong to God, simply satan, the enemy, Peter is called satan by Jesus, because his attempt to turn Jesus aside from his divine assignment to accept the consequences of his involvement with humanity has made him a tempter of a diabolical sort, who might thwart the divine plan of salvation
the principal supernatural evil being, devil, satan

ὅτι

marker of causality, because, since
marker of cause or reason, based on an evident fact, because, since, for, in view of the fact that

φρονεῖς

PAI2sg

fr. φρονεω

to give careful consideration to something, set one’s mind on, be intent on, take someone’s side, espouse someone’s cause
to employ one’s faculty for thoughtful planning, with emphasis upon the underlying disposition or attitude, to have an attitude, to think in a particular manner

ἀλλὰ

after a negative, on the contrary, but, yet, rather, introducing a contrast
marker of more emphatic contrast, but, instead, on the contrary

ἀνθρώπων

a member of the human race, with focus on limitations and weaknesses, a human being
a human being, person, human being, individual