

Mark 9:30-50 mws

V. 30

Κἀκεῖθεν

extension of a source that is away from this speaker, and from there

contraction of καὶ and ἐκεῖθεν, extension from a source which is away from the speaker, from there, from that place

ἐξελθόντες

AAPtcpMPN

fr. ἐξέρχομαι

to move out of or away from an area, of animate entities, go out, come out, go away, retire

to move out of an enclosed or well defined two or three-dimensional area, to go out of, to depart out of, to leave from within

παρεπορεύοντο

IM/PdepI3pl

fr. παραπορευομαι

to make a trip, go (through), from the perspective of the narrator, the travelers would have Galilee on either side of them as they went

to move past a reference point, to pass by, to go by

διὰ

marker of extension through an area or object, via, through, with verbs of going, cf. 2:23

extension through an area or object, through, ‘they went on through Galilee’

ἤθελεν

IAI3sg

fr. θέλω

to have a desire for something, wish to have, desire, want something, cf. v. 35, 6:25, 10:35

to desire to have or experience something, to desire, to want, to wish

ἵνα

marker of objective, that, after verbs with the sense ‘wish, desire, strive’ cf. 7:12, 10:35

marker of the content of discourse, particularly if and when purpose is implied, that

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

γνοῖ

AAS3sg

fr. γινώσκω

to acquire information through some means, learn (of), ascertain, find out

to acquire information by whatever means, but often with the implication of personal involvement or experience, to learn, to find out

V. 31

ἐδίδασκεν IAI3sg fr. διδάσκω
to provide instruction in a formal or informal setting, teach
to provide instruction in a formal or informal setting, to teach, teaching

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

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

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

παράδιδεται PPI3sg fr. παραδίδωμι
to convey something in which one has a relatively strong personal interest, hand over, give (over), deliver, entrust, hand over, turn over, give up a person as a technical term of police and courts
to deliver a person into the control of someone else, involving either the handing over of a presumably guilty person for punishment by authorities or the handing over of an individual to an enemy who will presumably take undue advantage of the victim, to hand over to, to betray

χεῖρας
an acting agent, hand (of) figurative extension of ‘hand,’ hostile power, ‘hand over to someone(’s power), cf. Matt. 17:22, 26:45, Lk. 9:44, 24:7
figurative extension of meaning ‘hand’ power as an expression of the activity of a person or supernatural being, power

ἀνθρώπων
a member of the human race, with focus on limitations and weaknesses, a human being
a human being (normally an adult), (in the plural) people, persons, mankind

ἀποκτενοῦσιν	FAI3pl	fr. ἀποκτείνω
ἀποκτανθεῖς	APPtcpMSN	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, with the time expressly given, cf. v. 2
marker of a point of time closely associated with a prior point of time, after

τρεῖς
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

ἀναστήσεται	FMI3sg	fr. ἀνίστημι
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to come back to life from the dead, rise up, come back from the dead, cf. v. 9, 10, 8:31, 10:34, 12:25, 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

ἡγνόουν	IAI3pl	fr. ἄγνοεω
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to fail to understand, with implication of lack of capacity or ability, not to understand, cf. Lk. 9:45, 2 Pet. 2:12
to not understand, with the implication of a lack of capacity or ability, not to understand, to fail to understand, 'but they did not understand what he said'

ῥῆμα
that which is said, word, saying, expression, or statement of any kind, often takes a special significance from the context: prophecy, prediction, cf. 14:72
that which has been stated or said, with primary focus upon the content of the communication, word, saying, message, statement, question

ἐφοβοῦντο IPI3pl fr. φοβέω
to be in an apprehensive state, be afraid, with infinitive following, be afraid to do or shrink from doing something, cf. Lk. 9:45
to be in a state of fearing, to fear, to be afraid

ἐπερωτῆσαι AAInf fr. ἐπερωτάω
to put a question to, ask
to ask for information, to ask, to ask a question

V. 33

ἦλθον AAI3pl fr. ἔρχομαι
of movement from one point to another, with focus on approach from the narrator's perspective, come
to move from one place to another, either coming or going, to come, to go

οἰκία
a structure used as a dwelling, house, literally as a building, 'at home'
a building or place where one dwells, house, home, dwelling, residence

γενόμενος AMdepPtcpMSN fr. γινομαι
to be present at a given time, be there
to be in a place, with the possible implication of having come to be in such a place, to be (in a place)

ἐπηρώτα IAI3sg fr. ἐπερωτάω
see above

Τί
an interrogative reference to someone or something, who? which (one)? what? as substantive cf. 10:3, 17
an interrogative reference to someone or something, who? what?

ὁδῶ
the action of traveling, way, trip, journey, 'on the way', cf. 8:3, 27, 10:52
to be in the process of travelling, presumably for some distance, to travel, to be on a journey

διελογίζεσθε IM/PdepI2pl fr. διαλογίζομαι
to discuss a matter in some detail, consider and discuss, argue, cf. 8:16, 17
to engage in some relatively detailed discussion of a matter, to converse, to discuss

V. 34

ἐσιώπων IAI3pl fr. σιωπαω
to refrain from speaking or making a sound, keep silent, say nothing, make no sound, cf. 3:4, 14:61
to refrain from speaking or talking, to keep quiet, to be silent

πρὸς
marker of movement or orientation toward someone/something, of place, person, or thing, toward, towards, to, after verbs of saying, speaking, ‘to one another, with each other, among themselves’ cf. 8:16
a marker of an experiencer of an event, with the implication that the participant may then be in some dyadic relation, with, to

ἀλλήλους
the reciprocal pronoun, each other, one another, mutually
a reciprocal reference between entities, each other, one another

διελέχθησαν APdepI3pl fr. διαλεγομαι
to engage in speech interchange, converse, discuss, argue, of controversies, with someone
to argue about differences of opinion, to argue, to dispute, argument, ‘they argued on the way about who was the greatest’

ὁδῶ
see above

τίς
see above

μείζων
pertaining to being relatively superior in importance, great, of rational entities, more prominent or outstanding because of certain advantages, cf. Matt. 18:1, 3, 23:11, Lk. 9:46, 22:24, 26
pertaining to being great in terms of status, great, important

V. 35

καθίσας AAPtcpMSN fr. καθιζω
to take a seated position, sit down, intransitive
to be in a seated position or to take such a position, to sit, to sit down, to be seated, sitting

ἐφώνησεν AAI3sg fr. φωνέω
to call to oneself, summon, cf. 3:31, 10:49, 15:35
to communicate directly or indirectly to someone who is presumably at a distance, in order to tell
such a person to come, to call, to summon

δώδεκα
twelve, 'the twelve'
twelve

Εἰ
marker of a condition, existing in fact or hypothetical, 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
see above

θέλει PAI3sg fr. θέλω
see above

πρῶτος
pertaining to prominence, first, foremost, most important, most prominent, of persons, 'whoever
wishes to be the first among you, cf. 10:44, Matt. 20:27
pertaining to being of high rank, with the implication of special prominence and status, great,
prominent, important, foremost

εἶναι PAInf fr. εἶμι
ἔσται FMdepI/Imp3sg fr. εἶμι
to be in close connection (with), is, frequently in statements of identity or equation, as a copula,
the equative function, uniting subject and predicate
to possess certain characteristics, whether inherent or transitory, to be

ἔσχατος
pertaining to furthest extremity in rank, value, or situation, last, least, most insignificant, cf.
10:31, Matt. 19:30, 20:16, Lk. 13:30
pertaining to being of the lowest status, lowest, least important, last

διάκονος

one who gets something done, at the behest of a superior, assistant, to someone, cf. 10:43, Matt. 20:26, 23:11

a person who renders service, servant

V. 36

λαβὼν

AAPtcpMSN

fr. λαμβανω

to get hold of something by laying hands on or grasping something directly or indirectly, take, take hold of, grasp, take in hand, sometimes used pleonastically to enliven the narrative
to take hold of something or someone, with or without force, to take hold of, to grasp, to grab

παιδίον

a child, normally below the age of puberty, child, cf. 10:15

a child, normally below the age of puberty, child

ἔστησεν

AAI3sg

fr. ἵστημι

to cause to be in a place or position, set, place, bring, allow to come, in the midst, among
to cause to be in a place, with or without the accompanying feature of standing position, to put, to place, to set, to make stand, to be there, cf. Matt. 18:2

μέσῳ

pertaining to a position within a group, without focus on mediate position, among, in the midst of, among, in answer to the questions where and whither
a position within an area determined by other objects and distributed among such objects, among, with

ἐναγκαλισάμενος

AMdepPtcpMSN

fr. ἐναγκαλιζομαι

take in one's arms, hug someone, cf. 10:16

to put one's arms around someone as an expression of affection and concern, to embrace, to hug, to put one's arms around, 'he put his arms around them and placed his hands on them and blessed them'

εἶπεν

AAI3sg

fr. εἶπον

to express a thought, opinion, or idea, say, tell

to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

V. 37

ὅς ἂν

denoting aspect of contingency, aspects of varying possibility or conditionality find expression in ways that can be rendered 'ever', with subjunctive after relatives, the relative clause forming virtually the protasis of a conditional sentence
-ever (wherever, whatever, whoever, however)

ἓν

an unspecified entity, some/one, cf. v. 42
a reference to a single, indefinite person or thing, a, one

τοιούτων

pertaining to being like some person or thing mentioned in a context, of such a kind, such as this, like such, 'one child like this (as indicated in vs. 36)'
a reference to that which is of such a kind as is identified in the context, of such a kind, of a kind such as this

παιδίων

see above

δέξεται

AMdepS3sg

fr. δεχομαι

δέχεται

PM/PdepI3sg

fr. δεχομαι

δέχηται

PM/PdepS3sg

fr. δεχομαι

to be receptive of someone, receive, welcome, especially of hospitality, of welcoming children, cf. Matt. 18:5, Lk. 9:48
to accept the presence of a person with friendliness, to welcome, to receive, to accept, to have as a guest

ἐπὶ

marker of basis for a state of being, action, or result, on, with dative
marker of the basis of some event, on the basis of, in view of

ὀνόματι

proper name of an entity, name
the proper name of a person or object, name

ἀλλὰ

after a negative, on the contrary, but, yet, rather, within the same clause, used to contrast single words
marker of more emphatic contrast, but, instead, on the contrary

ἀποστέλλαντά AAPtcpMSA fr. ἀποστελλω
to dispatch someone for the achievement of some objective, send away/out, especially of God's
sending forth of Jesus
to cause someone to depart for a particular purpose, to send

V. 38

Ἔφη AAI3sg fr. φημι
to state something orally or in writing, say, affirm, with direct discourse, introducing direct
discourse
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to
speak

Διδάσκαλε
teacher, cf. v. 17, 4:38, 10:17, 20, etc.
one who provides instruction, teacher, instructor

εἶδομέν AAI1pl fr. εἶδον
to perceive by sight of the eye, see, perceive someone, something
to see, sight, seeing

ἐν
marker of close association within a limit, in, to designate a close personal relation in which the
referent of the ἐν term is viewed as controlling influence, under the control of, under the
influence of, in close association with
marker of close personal association, in, one with, in union with, joined closely to

ὀνόματί
proper name of an entity, name, used in combinations with God and Jesus, in the name of God or
Jesus means in the great majority of cases 'with mention of the name, while naming, or calling
on the name' cf. 16:17, Lk. 9:49
the proper name of a person or object, name

ἐκβάλλοντα PAPtcpMSA fr. ἐκβαλλω
force to leave, drive out, expel, used especially of the expulsion of spirits who have taken
possession of a person
to cause a demon to no longer possess or control a person, to cast out, to make go out, to exorcise

δαιμόνια

a hostile transcendent being with status between humans and deities, spirit, power, hostile divinity, evil spirit, hence the healing of a sick person is describe as the driving out of malignant forces

an evil supernatural being or spirit, demon, evil spirit

ἐκωλύομεν

IAI1pl

fr. κωλύω

to keep something from happening, hinder, prevent, forbid, in relation to persons, cf. 10:14

to cause something not to happen, to prevent, to hinder

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

ἠκολούθει

IAI3sg

fr. ἀκολουθεω

to follow or accompany someone who takes the lead, accompany, go along with, often of the crowd following Jesus, 'he does not follow as your disciple with us', cf. 8:34, 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

V. 39

κωλύετε

PAImp2pl

fr. κωλύω

see above

οὐδείς

as a substantive, no one, nobody

a negative reference to an entity, event, or state, no one, none, nothing

γάρ

see above

ποιήσει

FAI3sg

fr. ποιέω

to undertake or do something, that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, etc. do, perform miracles, cf. 6:5

to do or perform (highly generic for almost any type of activity), to do, to act, to carry out, to accomplish, to perform

δύναμιν

a deed that exhibits ability to function powerfully, deed of power, miracle, wonder, cf. 6:2, 5
a deed manifesting great power, with the implication of some supernatural force, mighty deed, miracle

ὀνόματί

see above

δυνήσεται

FMdepI3sg

fr. δυναμαι

to possess capability (whether because of personal or external factors) for experiencing or doing something, can, am able, be capable
to be able to do or to experience something, can, to be able to

ταχὺ

pertaining to a relatively brief time subsequent to another point of time, in a short time, soon, soon afterward
pertaining to a very short extent of time, quickly, hurriedly, swift, speedy

κακολογῆσαί

AAInf

fr. κακολογεω

speak evil of, revile, insult someone
to insult in a particularly strong and unjustified manner, to revile, to denounce

V. 40

καθ’

down upon, toward, against someone or something, in a hostile sense, against, ‘be against someone’ cf. Rom. 8:31
marker of opposition, with the possible implication of antagonism, against, in opposition to, in conflict with

ὕπὲρ

marker indicating that an activity or event is in some entity’s interest, for, in behalf of, for the sake of someone/something, ‘be for someone, be on someone’s side’ cf. Rom. 8:31, Lk. 9:50
marker of a participant who is benefitted by an event or on whose behalf an event takes place, for, on behalf of, for the sake of

V. 41

ὣς

see above

γὰρ
see above

ὅν
see above

ποτίση AAS3sg fr. ποτιζω
make it possible for someone or something to drink, of persons give to drink, cf. 15:36, Matt.
10:42
to cause to drink, to give to drink

ποτήριον
a vessel used for drinking, cup
an object from which one may drink, cup, ‘anyone who gives you a cup of water’

ὕδατος
water, ‘a cup of water’
water

ὀνόματι
see above

ὅτι
see above, v. 38

ἀμὴν
strong affirmation of what is stated, asseverative particle, truly, always with λεγω, beginning a
solemn declaration but used only by Jesus (I assure you that, I solemnly tell you)
strong affirmation of what is declared, truly, indeed, it is true that

ὅτι
see above, v. 31

ἀπολέση AAS3sg fr. ἀπολλυμι
to fail to obtain what one expects or anticipates, lose out on, lose, ‘lose the reward’ cf. Mat.
10:42
to fail to obtain a valued object, to not obtain, to fail to get

μισθὸν

recognition (mostly by God) for the moral quality of an action, recompense, in affirmation of laudable conduct, reward, 'lose one's reward' cf. Matt. 10:42

recompense based upon what a person has earned and thus deserves, the nature of the recompense being either positive or negative, reward, recompense

V. 42

ὅς

see above

ἄν

see above

σκανδαλίση

AAS3sg

fr. σκανδαλιζω

to cause to be brought to a downfall, cause to sin (the sin may consist in a breach of the moral law, in unbelief, or in the acceptance of false teachings), cf. v. 45, 47

figurative extension of meaning 'to cause to stumble' to cause to sin, with the probable implication of providing some special circumstances which contribute to such behavior, to cause to sin

ἓνα

an unspecified entity, some/one

a reference to a single, indefinite person or thing, a, one

μικρῶν

pertaining to being of little import, unimportant, insignificant, of persons lacking in importance, influence, power, etc. 'one of these humble folk' cf. Matt. 10:42

pertaining to being of low or unimportant status, low, unimportant

πιστευόντων

PAPtcpMPG

fr. πιστευω

to entrust oneself to an entity in complete confidence, believe (in), trust, with implication of total commitment to the one who is trusted

to believe to the extent of complete trust and reliance, to believe in, to have confidence in, to have faith in, to trust, faith, trust

καλόν

pertaining to being in accordance at a high level with the purpose of something or someone, good, useful, in the generic sense 'it is good' qualifies items that fit under one of the preceding classifications, 'it is better for him'

pertaining to providing some special or superior benefit, advantageous, better

μᾶλλον

to a greater or higher degree, more, cf. 1 Cor. 9:15

a degree which surpasses in some manner a point on an explicit scale of extent, more, more than,
to a greater degree, even more

εἰ

see above

περίκειται

PM/PdepI3sg

fr. περικειμαι

to be positioned around some object or area, be around, surround, lie or be placed around, ‘a
millstone is hung about his neck’ cf. Lk. 17:2

to lie or be placed around to be placed around to be put around

μύλος

millstone, a great millstone, i.e. not a stone from the small handmill, but one from the large mill
worked by donkey-power, as a heavy weight, ‘if a great millstone were hung around his neck’ cf.
Matt. 18:6, Rev. 18:21

a large, round, flat stone, either upper or lower, used in grinding grain, millstone

ὀνικὸς

pertaining to an ass/donkey, in combination with μύλος, a mill-stone worked by donkey-power
(hence heavier than the one used by women), cf. Matt. 18:6, Lk. 17:2

pertaining to a donkey, of a donkey

περὶ

in reference to position rather than mental or emotional considerations, about, of place, around,
about, near, of a part of the body around which something goes, cf. Lk. 17:2, Matt. 18:6

a position or a series of positions around an area, but not necessarily involving complete
encirclement, around

τράχηλον

neck, throat, cf. Matt. 18:6, Lk. 17:2

neck,’ a great millstone fastened around his neck’

βέβληται

PfPI3sg

fr. βαλλω

to cause to move from one location to another through use of forceful motion, throw
to throw

εἰς

extension involving a goal or place, into, in toward, to
extension toward a goal which is inside an area, into

θάλασσαν

sea, cf. 11:23, Lk. 17:2, 6
a generic collective term for all bodies of water, the sea

V. 43

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

σκανδαλίζη

see above

PAS3sg

fr. σκανδαλιζω

χείρ

hand, literal

a hand or any relevant portion of the hand, including, for example, the fingers, hand, finger

ἀπόκοψον

AAImp2sg

fr. ἀποκοπτω

to cut so as to make a separation, cut off, cut away, of body parts, cf. v. 45

to cut in such a way as to cause separation, to cut down, to cut off, to cut in two

καλόν

see above

κυλλόν

of a limb of the human body that is in any way abnormal or incapable of being used, also of persons who have such limbs, crippled, deformed, cf. Matt. 18:8
pertaining to a disability in one or more limbs, especially the leg or foot, often as the result of some deformity, crippled

εἰσελθεῖν

AAInf

fr. εισερχομαι

to enter into an event or state, of persons: come into something = share in something, come to enjoy something, cf. v. 45, 47, 10:15, 23

to begin to experience an event or state, to begin to experience, to come into an experience, to attain, 'it is better for you to come to experience (true) life with one hand than to keep two hands and end up in Gehenna'

ζωὴν

transcendent life, life, life of the believers, which proceeds from God and Christ, eternal life as a result of the Last Judgment, cf. v. 45

to be alive, to live, life

ἢ

particle denoting comparison, than, rather than, ‘it is better ... than’ cf. v. 45, 47

a marker of comparison, than

δύο

two

ἔχοντα

PAPtcpMSA

fr. ἔχω

to possess or contain, have, own, to contain something, have, possess, of the whole in relation to its parts, of living beings, of parts of the body in men and animals, cf. v. 45, 47

to have or possess objects or property, to have, to own, to possess, to belong to

ἀπελθεῖν

AAInf

fr. ἀπερχομαι

to move from a reference point, go away, depart

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

γέενναν

Gehenna, the place of punishment in the next life, hell, cf. v. 45, 47

a place of punishment for the dead, Gehenna, hell

πῦρ

fire, of fire that is heavenly in origin and nature, the fire with which God punishes sinners

fire

ἄσβεστον

of fire inextinguishable, cf. v. 45

pertaining to a fire that cannot be put out, unquenchable, ‘to go to Gehenna, to the fire which cannot be put out’

V. 44

[text criticism, not in best manuscripts]

V. 45

ἐάν

see above

πούς

foot, of persons, with focus on a body part
foot

σκανδαλίζη

see above

PAS3sg

fr. σκανδαλίζω

ἀπόκοψον

see above

AAImp2sg

fr. ἀποκοπτω

καλόν

see above

εἰσελθεῖν

see above

AAInf

fr. εισερχομαι

ζωήν

see above

χολόν

lame, crippled, deprived of one foot, cf. Matt. 18:8

pertaining to a disability that involves the imperfect function of the lower limbs, lame, one who is lame

ἥ

see above

ἔχοντα

see above

PAPtcpMSA

fr. ἔχω

βληθῆναι

see above

APInf

fr. βαλλω

γένναν

see above

V. 46

[text criticism, not in best manuscripts]

V. 47

ἐὰν

see above

ὀφθαλμός

eye as organ of sense perception, eye, cf. matt. 5:29

eye (normally including the eyelids)

σκανδαλίζη

see above

PAS3sg

fr. σκανδαλιζω

ἐκβαλε

AAImp2sg

fr. ἐκβαλλω

to cause something to be removed from something, take out, remove, of an eye, tear out and throw away

to throw out of an area or object, to throw out, to jettison

καλόν

see above

μονόφθαλμον

one-eyed, cf. Matt. 18:9

pertaining to one who has only one eye with which he can see (in other words, one who is blind in one eye) one-eyed, blind in one eye

εἰσελθεῖν

see above

AAInf

fr. εἰσερχομαι

βασιλείαν

the act of ruling, 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

ἦ

see above

ἔχοντα see above	PAPtcpMSA	fr. ἔχω
βληθῆναι see above	APInf	fr. βαλλω
γένναν see above		

V. 48

ὅπου

marker of a position in space, where, of a specific location in the present, used in connection with a designation of place
reference to a position in space, where, wherever

σκώληξ

worm, a never dying worm shall torment the damned, cf. Isa. 66:24, Judith 16:17, Sirach 7:17
maggot, worm, ‘where their worm does not die’ the reference is clearly to the type of maggots which feed on refuse

τελευτᾷ	PAI3sg	fr. τελευταω
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die, of the worm in hell, cf. 7:10, Isa. 66:24
to come to the end of one’s life, as a euphemistic expression for death, to die, death

πῦρ
see above

σβέννυται	PPI3sg	fr. σβεννυμι
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to cause an action, state, or faculty to cease to function or exist, quench, put out, literally –
extinguish, put out, of fire, passive, be extinguished, be put out, go out, of the fire of hell, cf. Isa. 66:24
to cause a fire to be extinguished, to extinguish a fire, to put out a fire

V. 49

πᾶς

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 clarification, for, you see

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

πυρὶ

see above

ἀλισθήσεται

FPI3sg

fr. ἀλίζω

to salt, meaning uncertain, one suggestion is that the fire serves as a symbol of the suffering and sacrifice by which the disciple is tested

to cause something to taste salty, to apply salt to something, to restore the flavor to salt, ‘for everyone will be salted with fire’ ‘in Mk. 9:49 the meaning is particularly obscure. According to OT requirements sacrifices were to be salted (Lev. 2:13), and it may be that in Mk. 9:49 the fire is regarded as an equivalent of salt and as a symbol of suffering and sacrifice by which the disciple is tested

V. 50

Καλὸν

see above

ἅλας·

salt, literally – as seasoning for food or as fertilizer, figuratively – of the spiritual qualities of the disciples

salt

ἐὰν

see above

ἄναλον

without salt, deprived of its salt content, salt produced by natural evaporation on the shores of the Dead Sea is never pure; when dampness decomposes it, the residue is useless
pertaining to a lack of salt, without salt, saltless, ‘if the salt has become saltless’

γένηται

AMdepS3sg

fr. γινομαι

to experience a change in nature and so indicate entry into a new condition, become something
to come to acquire or experience a state, to become

ἐν

marker introducing means or instrument, with, it can serve to express means or instrumentality in terms of location for a specific action, cf. Matt. 5:13, Lk. 14:34

marker of an immediate instrument, by, with

ἀρτύσετε

FAI2pl

fr. ἀρτυω

of food preparation, to add condiments to something, season, literally – season, salt, cf. Lk. 14:34
to add condiments to food, to season

ἔχετε

PAImp2pl

fr. ἔχω

to experience something, have, of all conditions of body and soul, generally of conditions, characteristics, capabilities, emotions, inner possession
to experience a state or condition, generally involving duration, to experience, to have

εἰρηνεύετε

PAImp2pl

fr. εἰρηνεύω

to be at peace, keep the peace ‘keep the peace among yourselves’ cf. 1 Thes. 5:13, 2 Cor 13:11
to live in peace with others, to behave peacefully, to live in peace, ‘live in peace with one another’

ἀλλήλοις

each other, one another, mutually, cf. Jn 13:35

reciprocal reference between entities, each other, one another