

# The Gospel According to Luke, Chapter 8, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

## Some of the Women Accompanying Jesus

8

Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην  
And it came to pass in of the one after another and he was passing through<sup>1</sup> every city and village  
κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ,  
heralding and preaching the kingdom of the God, and the twelve with him  
<sup>2</sup> καὶ γυναῖκες τινες αἵ ἦσαν τεθεραπευμένα ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν,  
and women certain who were having been healed from of spirits evil and of weaknesses,  
Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει,  
Mary the being called Magdalene<sup>2</sup>, from whom demons seven had gone out,  
<sup>3</sup> καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεροι πολλοί, αἵτινες  
and Joanna<sup>3</sup> wife of Chuza steward of Herod and Susanna<sup>4</sup> and others many, who  
διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.  
were ministering to them out of the things belonging of them.

## The Parable of the Sower

(Mt. 13:1-9; Mk. 4:1-9)

<sup>4</sup> Συσιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν  
Coming together<sup>5</sup> a crowd much and of the every city journeying<sup>6</sup> unto him  
εἶπεν διὰ παραβολῆς·  
he said by a parable;

<sup>5</sup> Ἐξῆλθεν ὁ σπεῖρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπεῖρειν αὐτὸν ὁ μὲν  
Went out the sowing of the to sow the seed of him. And in the to sow him which indeed  
ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.  
fell by the road and was trodden down, and the birds of the heaven consumed it.

1 Also in Acts 17:1.

2 **Mary Magdalene**, i.e., Mary of Magdala, a town on the western shore of the Lake of Tiberias. She is for the first time noticed in [Luk 8:3](#) as one of the women who "ministered to Christ of their substance." Their motive was that of gratitude for deliverances he had wrought for them. Out of Mary were cast seven demons. Gratitude to her great Deliverer prompted her to become his follower. These women accompanied him also on his last journey to Jerusalem ([Mat 27:55](#); [Mar 15:41](#); [Luk 23:55](#)). They stood near the cross. There Mary remained till all was over, and the body was taken down and laid in Joseph's tomb. Again, in the earliest dawn of the first day of the week she, with Salome and Mary the mother of James ([Mat 28:1](#); [Mar 16:2](#)), came to the sepulchre, bringing with them sweet spices, that they might anoint the body of Jesus. They found the sepulchre empty, but saw the "vision of angels" ([Mat 28:5](#)). She hastens to tell Peter and John, who were probably living together at this time ([Joh 20:1](#), [Joh 20:2](#)), and again immediately returns to the sepulchre. There she lingers thoughtfully, weeping at the door of the tomb. The risen Lord appears to her, but at first she knows him not. His utterance of her name "Mary" recalls her to consciousness, and she utters the joyful, reverent cry, "Rabboni." She would fain cling to him, but he forbids her, saying, "Touch me not; for I am not yet ascended to my Father." This is the last record regarding Mary of Magdala, who now returned to Jerusalem. The idea that this Mary was "the woman who was a sinner," or that she was unchaste, is altogether groundless.

3 **Joanna** Whom Jehovah has graciously given. The wife of Chuza, the steward of Herod Antipas, tetrarch of Galilee ([Luk 8:3](#)). She was one of the women who ministered to our Lord, and to whom he appeared after his resurrection ([Luk 8:3](#); [Luk 24:10](#)).

4 **Susanna** Lily, with other pious women, ministered to Jesus ([Luk 8:3](#)).

5 συσιόντος, v., come or gather together, present, participle, - only here in the NT.

6 ἐπιπορευομένων, v., come to, journey to, go to, present, middle, participle, - only here in the NT.

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<sup>6</sup> καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη  
And other fell down upon the rock, and having been sprung up<sup>7</sup> it was withered away  
διὰ τὸ μὴ ἔχειν ἰκμάδα.  
through the not to have moisture.<sup>8</sup>

<sup>7</sup> καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.  
And other fell in midst of the thorns, and having grown up with<sup>9</sup> the thorns choked it.

<sup>8</sup> καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησεν καρπὸν  
And other fell into the earth the good, and having been sprung up it made fruit  
ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.  
a hundredfold. These things saying he began calling out; He having ears to hear, let him hear.

### The Purpose of Parables

(Mt. 13:10-17; Mk. 4:10-12)

<sup>9</sup> Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἶη ἡ παραβολή.  
Were asking and him the disciples of him what this should mean<sup>10</sup> the parable.

<sup>10</sup> ὁ δὲ εἶπεν· Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ,  
He and said; To you it has been given to know the mysteries of the kingdom of the God,  
τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα  
to the but rest in parables, that

**βλέποντες μὴ βλέπωσιν**

**seeing not they may see**

**καὶ ἀκούοντες μὴ συνιῶσιν.**

**and hearing not they may understand.<sup>11</sup>**

### The Parable of the Sower Explained

(Mt. 13:18-23; Mk. 4:13-20)

<sup>11</sup> Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.

Is and this the parable; The seed is the word of the God.

<sup>12</sup> οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον  
The and by the road are the hearing, after that comes the Devil and takes away the word  
ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.  
from the heart of them, lest having believed they may be saved.

<sup>13</sup> οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν  
The and upon the rock who when they hear with joy they receive the word, and these a root  
οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.  
not they have, who unto a season believe and in time of trial fall away.

<sup>14</sup> τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοι εἰσὶν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ  
The and into the thorns having fallen, these are the having heard, and under cares and

7 Also in 8:8 and Hebrews 12:15.

8 ἰκμάδα, n.f., moisture, - only here in the NT.

9 συμφυεῖσαι, v., grow up with, aorist, passive, participle, - only here in the NT.

10 Present optative.

11 Isaiah 6:9-10.

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πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν.  
riches and pleasures of the life going forth choke and not bring fruit to perfection.<sup>12</sup>  
15 τὸ δὲ ἐν τῇ καλῇ γῆ, οὗτοι εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον  
The but in the good earth, these are who in a heart honest and good having heard the word  
κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.  
hold fast and bear fruit in constancy.

### Hiding a Lamp under a Bowl

(Mk. 4:21-25)

16 Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ  
No one but a lamp having lit covers it with a bowl or underneath a bed places, but upon  
λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.  
a lampstand places, that the entering in may see the light.  
17 οὐ γὰρ ἔστιν κρυπτόν ὃ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ  
Not for is hidden which not apparent will become, nor secret which certainly not  
γνωσθῆ καὶ εἰς φανερόν ἔλθῃ.  
will be known and to apparent may come.  
18 Βλέπετε οὖν πῶς ἀκούετε· ὅς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ·  
Let you take heed therefore how you hear; whosoever for should have, shall be given;  
καὶ ὅς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.  
and whosoever not should have, even what he supposes to have shall be taken from him.

### The Mother and Brothers of Jesus

(Mt. 12:46-50; Mk. 3:31-35)

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν  
Came near and unto him the mother and the brothers of him, and not were able to meet with<sup>13</sup>  
αὐτῷ διὰ τὸν ὄχλον.  
him on account of the crowd.  
20 ἀπηγγέλη δὲ αὐτῷ, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω  
It was told and to him, The mother of you and the brothers of you having stood outside  
ἰδεῖν θέλοντες σε.  
to see wishing you.  
21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου οὗτοι εἰσιν οἱ τὸν λόγον  
He but answering said unto them; Mother of me and brothers of me these are the the word  
τοῦ θεοῦ ἀκούοντες καὶ ποιῶντες.  
of the God hearing and doing.

### The Calming of a Storm

(Mt. 23-27; Mk. 4:35-41)

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ,  
It came to pass and in one of the days and he stepped into a boat and the disciple of him,

12 τελεσφοροῦσιν, v., bring to perfection or maturity, present, active, indicative, - only here in the NT.

13 συντυχεῖν, v., become near, join, reach, 2<sup>nd</sup> aorist, active, infinitive, - only here in the NT.

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καὶ εἶπεν πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν.  
and he said unto them; Let us go over<sup>14</sup> to the other side of the lake, and they were launched out.

<sup>23</sup> πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ  
Sailing but them he fell asleep.<sup>15</sup> And came down a storm of wind into the lake, and  
συνεπληροῦντο καὶ ἐκινδύνευον.  
they were being filled and were being put at risk

<sup>24</sup> προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ  
Having come near and awoke him saying; Master, master, we are perishing. He but  
διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος·  
having been wakened rebuked the wind and the surging<sup>16</sup> of the water;  
καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη.  
and they ceased and became calm.

<sup>25</sup> εἶπεν δὲ αὐτοῖς· Ποῦ ἢ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν λέγοντες  
He said and to them; Where the faith of you? Having been frightened and they marvelled saying  
πρὸς ἀλλήλους· Τίς ἄρα οὗτος ἐστίν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι,  
unto one another; Who wherefore this one is, that even the wind he commands and the water,  
καὶ ὑπακούουσιν αὐτῷ;  
and obey him?

### The Healing of a Man Possessed of Demons

(Mt. 8:28-34; Mk. 5:1-20)

<sup>26</sup> Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἣτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας.  
And they sailed down<sup>17</sup> into the region of the Gerasenes,<sup>18</sup> which is on other side<sup>19</sup> of the Galilee.

<sup>27</sup> ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ τις ἐκ τῆς πόλεως ἔχων  
Having gone out and him upon the land met a man certain out of the city was possessing  
δαιμόνια, καὶ χρόνῳ ἰκανῷ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ  
demons, and a time considerable not was dressing himself<sup>20</sup> in a garment, and in a house  
οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.  
not was living but among the tombs.

<sup>28</sup> ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλη εἶπεν·  
Having seen but the Jesus having cried out he fell down in front of him and in a voice great said;  
Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱέ [τοῦ θεοῦ] τοῦ ὑψίστου; δέομαι σου, μή με  
What to me and to you, Jesus Son of the God of the Highest? I beg of you, not me  
βασανίσῃς,  
you should torment.

<sup>29</sup> παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου.  
He began commanding for to the spirit the unclean to come out from of the man.  
πολλοῖς γὰρ χρόνοις συνηπάκει αὐτὸν, καὶ ἐδεσμεύετο ἀλύσειν καὶ πέδαις  
Many for occasions it had seized him, and was being bound<sup>21</sup> in chains and leg irons

14 Aorist subjunctive – an exhortation.

15 ἀφύπνωσεν, v., fall asleep, aorist, active, indicative, - only here in the NT.

16 Also in James 1:6.

17 κατέπλευσαν, v., sail down from deep sea to land, aorist, active, indicative, - only here in the NT.

18 See end note.

19 ἀντιπέρα, prep., opposite, other side, - only here in the NT.

20 Also in 16:10.

21 ἐδεσμεύετο, v., bid, tie up, imperfect, passive, indicative, - only here in the NT.

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φυλασσόμενος, καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο ἀπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.  
being guarded, and breaking the chains he was being driven by the demon into the desert.

<sup>30</sup> ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· Τί σοι ὄνομα ἐστίν; ὁ δὲ εἶπεν· Λεγιῶν, ὅτι εἰσῆλθεν  
Questioned and him the Jesus; What to you name is? he and said; Legion, because entered  
δαιμόνια πολλὰ εἰς αὐτόν.  
demons many into him.

<sup>31</sup> καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.  
And he was begging him that not he should order them into the abyss to depart.

<sup>32</sup> ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα  
Was and there a herd of swine many feeding on the mountain; and they were begging him that  
ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.  
he might transfer them into those to enter; and he transferred them.

<sup>33</sup> ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους,  
Having come out and the demons from of the man they entered into the swine,  
καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.  
and rushed the heard down the incline into the lake and drowned.

<sup>34</sup> ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν  
Having seen but the feeding the having been done they fled away and reported to the city  
καὶ εἰς τοὺς ἀγρούς.  
and to the countryside.

<sup>35</sup> ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὔρον καθήμενον τὸν  
Went out and to see the having been done and came unto the Jesus and found sitting the  
ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονοῦντα παρὰ  
man from whom the demons had gone having been dressed<sup>22</sup> and in sound mind by  
τοὺς πόδας [τοῦ] Ἰησοῦ, καὶ ἐφοβήθησαν.  
the feet [of the] Jesus, and they were frightened.

<sup>36</sup> ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς.  
Told and to them the having seen how was healed the demonized.

<sup>37</sup> καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ'  
And desired him all the multitude of the region of the Gerasenes to depart from  
αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.  
them, because a fear great they were being seized by; he and having stepped into a boat returned.

<sup>38</sup> ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ·  
Begged and of him the man from whom had gone the demons to be with him;  
ἀπέλυσεν δὲ αὐτὸν λέγων·  
he sent away but him saying;

<sup>39</sup> Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός.  
Let you return into the house of you, and let you declare whatsoever to you did the God.  
καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.  
And he went away throughout whole the city proclaiming whatsoever did to him the Jesus.

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<sup>22</sup> Also in Mark 5:15.

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**The Raising of Jairus' Daughter and the Woman who Touched Jesus'  
Clothes**

(Mt. 9:18-26; Mk. 5:21-43)

<sup>40</sup> Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες  
In now the to return the Jesus welcomed him the crowd; were for all  
προσδοκῶντες αὐτόν.  
waiting for him.

<sup>41</sup> καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Jaίρος, καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν,  
And behold came a man to whom name Jairus, and himself a ruler of the synagogue was,  
καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ,  
and having fallen down near to the feet of Jesus was begging him to enter into the house of him,  
<sup>42</sup> ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἑτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκειν.  
because daughter only child was to him about years twelve and she was dying.

Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.  
In now the to go him the crowds were pressing around him.

<sup>43</sup> Καὶ γυνὴ οὔσα ἐν ρύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἣτις οὐκ ἴσχυσεν ἀπ' οὐδενὸς  
And a woman being in flowing issue of blood from years twelve, who<sup>23</sup> not could from no one  
θεραπευθῆναι,  
to be cured,

<sup>44</sup> προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ,  
having drawn near from behind she touched the border of the garment of him,  
καὶ παραχρῆμα ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς.  
and instantly stopped the flowing issue of the blood of her.

<sup>45</sup> καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀψάμενος μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος·  
And said the Jesus; Who the having touched me? Denying but all said the Peter;  
Ἐπιστάτα, οἱ ὄχλοι συνέχουσιν σε καὶ ἀποθλίβουσιν.  
Master, the crowds throng you and crush.<sup>24</sup>

<sup>46</sup> ὁ δὲ Ἰησοῦς εἶπεν· Ἦψατο μού τις, ἐγὼ γὰρ ἔγνωνα δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.  
The but Jesus said; Touched me someone, I for perceived power having gone out from me.

<sup>47</sup> ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ  
Having seen and the woman that not she did hide, trembling came and having fallen before him  
δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον πάντος τοῦ λαοῦ,  
for what reason she touched him she proclaimed in sight of all of the people,  
καὶ ὡς ἰάθη παραχρῆμα.  
and how was cured instantly.

<sup>48</sup> ὁ δὲ εἶπεν αὐτῇ· Θυγάτηρ, ἡ πίστις σου σέσωκεν σε· πορεύου εἰς εἰρήνην.  
He and said to her; Daughter, the faith of you has healed you; let you go in peace.

<sup>49</sup> Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι Τέθνηκεν ἡ  
Still him speaking comes someone from the ruler of the synagogue saying that Has died the  
θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον.  
daughter of you; no more let you trouble the teacher.

<sup>50</sup> ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· Μὴ φοβοῦ, μόνον πίστευσον καὶ  
The but Jesus having heard answered him; Not let you be afraid, only let you believe and

<sup>23</sup> ἰατροῖς προσαναλώσασα ὅλον τὸν βίον – 'physicians having spent whole the living' – not included in C. Vaticanus or C. Bezae, but is not omitted from C. Alexandrinus.

<sup>24</sup> ἀποθλίβουσιν, v., press, crush, present, active, indicative, - only here in the NT.

## The Gospel According to Luke, Chapter 8, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

σωθήσεται.

she will be made well.

<sup>51</sup> ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἄφηκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

John and James and the father of the girl and the mother.

<sup>52</sup> ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει.

she died but she sleeps.

<sup>53</sup> καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν.

And they were deriding him having known that she died.

<sup>54</sup> αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· Ἡ παῖς, ἔγειρε.

He but having held the hand of her he called saying; The girl, let you rise up.

<sup>55</sup> καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

to eat.

<sup>56</sup> καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἶπειν τὸ γεγονός.

And wondered the parents of her; He but commanded them to one to tell the having happened.

### Gadara

The ten cities according to Pliny the elder were: Damascus, Philadelphia, Rhaphana, Scythopolis, Gadara, Hippo, Dion, Pella, Gerasa, and Canatha.



Gadara was some distance from the Sea of Galilee, but this incident took place, not in the city itself, but in the 'region of the Gadarenes' (*Gerasenes*,  $\Psi^{75}$  3<sup>rd</sup> century, C. Vaticanus, C. Bezae; *Gergesenes*, C. Sinaiticus; *Gadarenes*, C. Alexandrinus). Further, the demoniac was amongst tombs, and, since burials were not allowed within cities, the healing cannot have happened inside Gadara or any other habitation in the region. If one views the Gadara region using 'Google Earth' one is able to see multiple ravines in the area closest to the lake.