

The Gospel According to Mark, Chapter 6, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

The Failure of Jesus' Ministry in His Own Country

Mt. 13:53-58; Lk. 4:16-30

6

Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ καὶ ἀκολουθοῦσιν
And he departed that place, and he comes into the home country of him, and they follow
αὐτῷ οἱ μαθηταὶ αὐτοῦ.
him the disciples of him.

² καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ, καὶ οἱ πολλοὶ ἀκούοντες
And having come a sabbath he began to teach in the synagogue, and the many hearing¹
ἐξεπλήσσοντο λέγοντες, Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἢ
were being amazed saying, From where to this one these things, and what the wisdom the
δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ
having been granted to this one, and the power such as this through the hands of him
γινόμεναι;

having happened?²

³ οὐκ οὗτος ἐστὶν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας³ καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτου καὶ Ἰούδα
Not this one is the carpenter, the son of Mary and brother of James and Joses and Judas
καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο
and Simon? And not is are the sisters of him here with us? and they were being offended
ἐν αὐτῷ.
by him.

⁴ καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ
And said to them the Jesus that Not is a prophet not deemed worthy except in the
πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.
home country of him and by the relatives of him and by the house of him.

⁵ καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς
And not he could there to do not one mighty deed, except to a few sickly having laid on
τὰς χεῖρας ἐθεράπευσεν.
the hands he cured.⁴

⁶ καὶ ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν.
And he marvelled through the unbelief of them.

The Mission of the Twelve

Mt. 9:35, 10:1, 9-11; Lk. 9:1-6

Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.
And he was going around the villages in a circle teaching.

1 οἱ πολλοὶ ἀκούοντες – ie 'the majority' – later MSS omit the article 'οἱ'.

2 There are numerous variants of this verse more commonly quoted – 2 καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες, πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τούτῳ καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;

3 ὁ υἱὸς τῆς Μαρίας – 'the son of Mary' – a insult indicating that they thought him to be illegitimate see Judges 11:1 *And Jephthah the Gileadite hath been a mighty man of valour, and he [is] son of a woman, a harlot; and Gilead begetteth Jephthah,* (Young's translation)

4 5b is considered by many commentators as 'a rectifying gloss' (A.W.F. Blunt).

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⁷ καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου
And he summons the twelve, and he began them to send out two two, and he was giving
αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων,
to them authority of the spirits of the unclean,

⁸ καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ράβδον μόνον, μὴ ἄρτον, μὴ
and gave orders to them that nothing they should take for road except a staff only, not bread, not
πήραν, μὴ εἰς τὴν ζώνην χαλκόν,
a wallet, not in the girdle copper,

⁹ ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσασθαι δύο χιτῶνας.
but having bound on sandals, and not to put on two coats.

¹⁰ καὶ ἔλεγεν αὐτοῖς, Ὃπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν
And he said to them, Wherever if you should enter into a house, there let you remain until
ἐξέλθητε ἐκεῖθεν.
you should depart from that place.

¹¹ καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν
And where a place not should receive you nor they may hear you, going from that place
ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.
let you shake off the dust the under the feet of you for a testimony to them.

¹² Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν,
And having gone they proclaimed that they should repent.

¹³ καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς
And demons many they were casting out, and they were anointing with oil many
ἀρρώστους καὶ ἐθεράπευον.
sickly and were healing.

Herod and John the Baptist

Mt. 14:3-12; Lk. 9:7-9.

¹⁴ Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,
And heard the king Herod, known openly for it became the name of him,
καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν
and he said that John the Baptizer has been raised from dead, and through this are acting
αἱ δυνάμεις ἐν αὐτῷ.
the mighty deeds in him.

¹⁵ ἄλλοι δὲ ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν.
Others but said that Elijah it is; others and said that a prophet as one of the prophets.

¹⁶ ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν, Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη.
Having heard and the Herod⁵ he said, He whom I beheaded John, this one was raised.

¹⁷ Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ
Himself for the Herod having dispatched seized the John and bound him in prison

5 **Antipas** Herod Antipas, a son of Herod the Great by his Samaritan wife Malthace. He was tetrarch of Galilee and Peraea during the whole period of our Lord's life on earth ([Luk 23:7](#)). He was a frivolous and vain prince, and was chargeable with many infamous crimes ([Mar 8:15](#); [Luk 3:19](#); [Luk 13:31](#), [Luk 13:32](#)). He beheaded John the Baptist ([Mat 14:1](#)) at the instigation of Herodias, the wife of his half-brother Herod-Philip, whom he had married. Pilate sent Christ to him when he was at Jerusalem at the Passover ([Luk 23:7](#)). He asked some idle questions of him, and after causing him to be mocked, sent him back again to Pilate. The wife of Chuza, his house-steward, was one of our Lord's disciples ([Luk 8:3](#))

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ἡδιὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν·
on account of Herodias⁶ the wife of Philip the brother of him, because her he married;
18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔξεστιν σοὶ ἔχειν τὴν γυναῖκα τοῦ
he said for the John to the Herod that Not allowed to you to have the wife of the
ἀδελφοῦ σου.

brother of you.

19 ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο·
The and Herodias kept a grudge against him and she was wishing him to kill, and not could;

20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ
He for Herod was fearing the John, having known him a man righteous and holy, and
συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν.
was preserving him, and having heard him much was perplexed, and gladly him he was hearing.

21 Καὶ γενομένης ἡμέρας εὐκαιροῦ ὅτε Ἡρώδης τοῖς γενεσίοις⁷ αὐτοῦ δεῖπνον ἐποίησεν
And having come a day opportunely when Herod on the birth-day feast of him a supper he made
τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,
to those grandees of him and to the chiliarchs and the foremost of the Galilee,

22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος καὶ ὀρχησαμένης, ἤρεσεν τῷ Ἡρώδῃ καὶ
and having entered the daughter of him⁸ Herodias and having danced, pleased the Herod and
τοῖς συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ, Αἴτησον με ὃ ἐὰν
to the having dined together. The and king said to the girl, Let you ask of me whatever
θέλης, καὶ δώσω σοι·
you should wish, and I will give to you;

23 καὶ ὤμοσεν αὐτῇ, Ὅτι ἐὰν με αἰτήσης δώσω σοὶ ἕως ἡμίσου τῆς βασιλείας μου.
and he swore to her, Whatever me you should ask to you up to half of the kingdom of me.

24 καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἡ δὲ εἶπεν,
and having gone out she said to the mother of her, What should I ask for myself? She and said,
τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος.

The head John the Baptizer.

25 καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα,
And having entered immediately with haste unto the king she asked for herself saying,
Θέλω ἵνα ἐξαυτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.
I wish that at once you should give to me upon a platter the head of John the Baptizer.

26 καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους
And deeply grieved having become the king on account of the oaths and the having dined with
οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν·
not he wished to deny her;

27 καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεγκαι τὴν κεφαλὴν
and immediately having sent the king an executioner⁹ commanded to bring the head

6 **Herodias** ([Mat 14:3](#); [Mar 6:17](#); [Luk 3:19](#)), the daughter of Aristobulus and Bernice. While residing at Rome with her husband Herod Philip I. and her daughter, Herod Antipas fell in with her during one of his journeys to that city. She consented to leave her husband and become his wife. Some time after, Herod met John the Baptist, who boldly declared the marriage to be unlawful. For this he was "cast into prison," in the castle probably of Machaerus, and was there subsequently beheaded.

7 γενεσίοις, adj. dat., strictly means 'a day kept in memory of the dead' but is used instead of γενέθλια for a birthday feast.

8 The C. Alexandrinus has τῆς θυγατρὸς αὐτῆς Ἡρωδιάδος – 'her daughter Herodias' – which seems to be a more likely rendering.

9 σπεκουλάτορα, n.m., member of the body guard, executioner, from the Latin 'speculator' – here only in the NT.

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αὐτοῦ. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ
of him. And he having beheaded him in the prison

²⁸ καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ,
and he brought the head of him upon a platter and gave it to the girl,
καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.
and the girl gave it to the mother of her.

²⁹ καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἤραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν
And having heard the disciples of him came and took up the corpse of him and placed it in
μνημείῳ.
a tomb.

The Return of the Disciples

Mt. 14:13a; Lk. 9:19.

³⁰ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα
And are assembled the disciples with the Jesus, and they reported to him all as much as
ἐποίησαν καὶ ὅσα ἐδίδαξαν.
they did and as much as they taught.

³¹ καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον.
And he says to them, Come you selves apart into a desert place and let you rest a little.
ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.
Were for the coming and the going many, and not even to eat opportunity.

³² καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.
And they departed in the boat into a desert place by themselves.

The Account of the Feeding of the Multitude

Mt. 14:13-21; Lk. 9:10-17; Jn. 6:1-14.

³³ καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων
And saw them departing and knew many, and on foot from all of the cities
συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.
they ran together there and went before them.

³⁴ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς ὅτι ἦσαν ὡς
And having come out he saw a great crowd, and was moved with pity upon them that they were as
πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτούς πολλά.
sheep not having a shepherd, and he began to teach them much.

³⁵ Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον
And already hour much having come having approached to him the disciples of him they said
ὅτι Ἔρημος ἐστὶν ὁ τόπος, καὶ ἤδη ὥρα πολλή·
that A desert it is the place, and already an hour much;

³⁶ ἀπόλυσσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλω ἀγροὺς καὶ κώμας ἀγοράσωσιν
let you send away them, that having departed into the surrounding fields and villages they may buy
ἑαυτοῖς τί φάγωσιν.
themselves what they may eat.

³⁷ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ,
He but answering said to them, Let you give you to eat. And they say to him,

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Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν;
Having departed should we buy denarii two hundred of loaves and shall we give to them to eat?

³⁸ ὁ δὲ λέγει αὐτοῖς, Πόσους ἔχετε ἄρτους; ὑπάγετε ἴδετε. καὶ γνόντες
He and says to them, How many have you loaves? Let you go let you see. And having known
λέγουσιν, Πέντε καὶ δύο ἰχθύας.

they say, Five and two fishes.

³⁹ καὶ ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.
And he commanded them to recline all in rows in groups¹⁰ upon the green grass.

⁴⁰ καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα.

And they sat down group by group¹¹ by a hundred and by fifty.

⁴¹ καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν
And having taken the five loaves and the two fishes having looked up into the heaven
εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα
he blessed and broke the loaves and he was giving to the disciples that
παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

they might set before them, and the two fishes he distributed to all.

⁴² καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,

And they ate all and were filled,

⁴³ καὶ ἦραν κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων.

and they took up fragments twelve of baskets full and from of the fishes.

⁴⁴ καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

And were the eating the loaves¹² five thousand males.

The Walking on the Water

Mt. 14:22-33; Jn. 6:15-21.

⁴⁵ Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς
And immediately he compelled the disciples of him to step into the boat and to go before to
τὸ πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.

the other side unto Bethsaida, until he sends away the crowd.

⁴⁶ καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

And having bidden farewell to them he went away into the mountain to pray.

⁴⁷ καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

And evening having come was the boat in midst of the sea, and he alone upon the land.

⁴⁸ καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς,

And having seen them toiling in the to row, was for the wind opposing them,

περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης

about fourth watch of the night he comes unto them walking upon the sea

καὶ ἤθελεν παρελθεῖν αὐτούς.

and he was wishing to pass by them.

⁴⁹ οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν, καὶ

They but having seen him upon the sea walking they thought that a phantasm it is, and

10 συμπόσια, n.n. lit. 'drinking party', rows of guests, groups of guests, as a n.f. - a common meal, only here in the NT – not a Greek idiom.

11 πρασιαὶ, n.f., lit. 'a garden plot or bed', here by group or company, only here in the NT – not a Greek idiom.

12 Omitted from many early MSS.

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ἀνέκραξαν·

cried out;

⁵⁰ πάντες γὰρ αὐτὸν εἶδαν καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει
all for him saw and were troubled. He but immediately spoke with them, and says
αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.

to them, Let you take courage, I I am; not let you be afraid.

⁵¹ καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος, καὶ λίαν ἐν ἑαυτοῖς
And he went up unto them into the boat, and abated the wind, and greatly in themselves
ἐξίσταντο·

they were astonished;

⁵² οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη.

Not for they understood concerning the loaves, but was of them the heart having been hardened.

Jesus Heals the Sick in the Gennesaret Region

Mt. 14:34-36

⁵³ Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρὲτ καὶ προσωρμίσθησαν.
And having gone across upon the land they came into Gennesaret and anchored near.¹³

⁵⁴ καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν

And having come them out of the boat immediately having recognized him

⁵⁵ περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς
they ran round whole the region that and they began upon the mattresses the sick
ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐστίν.

having to carry round where were hearing that he is.

⁵⁶ καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς

And wherever he was entering into villages or into cities or into fields, in the public places

ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ
they were placing the ailing, and were calling to him that also if of the border of the
ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο.

clothes of him they should touch; and as many as touched him were healed.

13 προσωρμίσθησαν, v. to moor or land at, lit. - to anchor in the inner harbour. The Greek here is contorted and it has been suggested that the original was altered after 68AD when the Romans destroyed the town of Genneserat – originally the text would have indicated that they crossed over to the town of Genneserat and moored in the harbour there. Neither the town nor the harbour existed after 68AD. Aorist, Passive, Indicative. Only here in the NT.