

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

A Second Account of the Feeding of a Multitude

Mt:15:32-39.

8

Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν,
In those the days again a great crowd being and not having what they may eat,
προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς,
having summoned the disciple he say to them,

² Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς προσμένουσιν μοι καὶ οὐκ
I feel compassion over the crowd because already days three they are continuing with me and not
ἔχουσιν τί φάγωσιν·
they have anything they may eat;

³ καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευσι εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ·
and if I should dismiss them fasting to houses of them, they will become faint in the road;
καὶ τινες αὐτῶν ἀπὸ μακρόθεν εἰσίν.
and certain of them from afar off are.

⁴ καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνήσεται τις ὧδε
And they answered him the disciples of him that From where these will be able anyone here
χορτάσασθαι ἄρτων ἐπ' ἐρημίας;
to satisfy of loaves upon a desert?

⁵ καὶ ἠρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν, Ἑπτὰ.
And he was asking them, How many have loaves? They and said, Seven.

⁶ καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους
And he orders the crowd to recline upon the ground; and having taken the seven loaves
εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν,
having given thanks he broke and began to give to the disciples of him that they should set before
καὶ παρέθηκαν τῷ ὄχλῳ.
and they served the crowd.

⁷ καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι.
And they had little fishes a few; and he having blessed them he told also these to place beside.

⁸ καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας.
And they ate and were satisfied, and they took up left overs of fragments seven baskets.

⁹ ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς.
They were and about four thousand. And he sent away them.

¹⁰ Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ
And immediately he having stepped into the boat with the disciples of him he came to the
μέρη Δαλμανουθά.
regions of Dalmanutha.¹

¹ **Dalmanutha** A place on the west of the Sea of Galilee, mentioned only in [Mar 8:10](#). In the parallel passage it is said that Christ came "into the borders of Magdala" ([Mat 15:39](#)). It is plain, then, that Dalmanutha was near Magdala, which was probably the Greek name of one of the many Migdols (i.e., watch-towers) on the western side of the lake of Gennesaret. It has been identified in the ruins of a village about a mile from Magdala, in the little open valley of 'Ain-el-Barideh, "the cold fountain," called el-Mejdel, possibly the "Migdal-el" of [Jos 19:38](#).

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The Pharisees Demand a Sign

Mt. 16:1-4.

¹¹ Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.
And came near the Pharisees and they began to question him, seeking from him a sign from the heaven, testing him.

¹² καὶ ἀναστενάζας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.
And having lamented in the spirit of him he says, Why the generation this seek a sign? Truly I say, if will be given to the generation this a sign.²

¹³ καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.
And having left them again having embarked they departed to the far side.

A Warning Concerning the Leaven of the Pharisees and of Herod

Mt. 16:5-12.

¹⁴ Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.
And they forgot to take loaves, and except one loaf not they had with themselves in the boat.

¹⁵ καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.
And he was ordering them saying, Let you take heed, let you beware from of the leaven of the Pharisees and of the leaven of Herod.

¹⁶ καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν.
And they were debating among each other that Loaves not they have.

¹⁷ καὶ γνοὺς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;
And having known he says to them, Why are you debating because loaves not you have? Not yet you know nor understand? Having hardened have you the heart of you?

¹⁸ ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε,
Eyes having not you see and ears having not you hear? And not you remember,

¹⁹ ὅτε τοὺς πέντε ἄρτους ἐκλάσα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν αὐτῷ, Δώδεκα.
when the five loaves I broke in regard to the five thousand, how many small baskets of left overs full took you up? They say to him, Twelve.

²⁰ Ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἦρατε; καὶ λέγουσιν αὐτῷ, Ἑπτὰ.
When the seven in regard to the four thousand, how many reed baskets full of left overs you took up? And they say to him, Seven.

²¹ καὶ ἔλεγεν αὐτοῖς, Οὐπω συνίετε;
And he said to them, Not yet you understand?

² A strong negative in the Hebraic form.

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The Blind Man of Bethsaida

²² Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.
And they come into Bethsaida. And they bring to him a blind and they call on him that him he should touch.

²³ καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν, Εἴ τι βλέπεις;
And having taken hold of the hand of the blind he led out him outside of the village, and having spat into the eyes of him, having put the hands on him, was asking him, If anything you see?

²⁴ καὶ ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.
And having looked up he said, I see the men, because as trees I see them walking.

²⁵ εἶτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεπεν, καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα.
Next again he put on the hands upon the eyes of him, and looked straight before, and was restored, and he was seeing clearly everything.

²⁶ καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθης.
And he sent off him into house of him saying, But not into the village should you enter.

Near Caesarea Philippi

Mt. 16:13-20; Lk. 9:18-21.

²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;
And came the Jesus and the disciples of him into the villages of Caesarea of the Philip; and in the road he began asking the disciples of him saying to them, Whom me say the men to be?

²⁸ οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.
They and said to him saying that John the Baptizer, and others Elijah, others but that one of the prophets.

²⁹ καὶ αὐτὸς ἐπηρώτα αὐτοὺς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
And he questioned them, You but whom me you say to be?
ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός.
Answering the Peter he says to him, You are the Christ.

³⁰ καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.
And he ordered them that no one they should tell concerning him.

Jesus Foretells of His Death and Resurrection

Mt. 16:21-28; Lk. 9:22-27.

³¹ Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τοῦ λαοῦ, καὶ ἀποκτεθῆναι, καὶ τρεῖς ἡμέρας ἀναστῆναι ἐκ τῶν νεκρῶν, καὶ εἰσελθεῖν εἰς τὴν δόξαν τοῦ πατρὸς τοῦ κυρίου.
And he began to teach them that must the Son of the Man much to suffer and to be rejected by the elders and the chief-priests and the scribes and the people, and to be killed, and to be raised up after three days, and to enter into the glory of the father of the Lord.

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ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·
to be killed and after three days to arise;

³² καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο
and frankly the word he was saying. And taking aside the Peter him began
ἐπιτιμᾶν αὐτῷ.
censure him.

³³ ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει·
He but having turned round and having seen the disciples of him rebuked Peter and says
“Ὑπαγε ὀπίσω μου Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.
Let you go behind me Satan, because not are minding the of the God but the of the man.

Sayings on Discipleship

Mt. 16:24-28; Lk. 9:23-27.

³⁴ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς, Εἴ τις
And having summoned the crowd with the disciples of him he said to them, If anyone
θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
wishes after me to come, let him deny himself and let him take up the cross of him
καὶ ἀκολουθείτω μοι.
and let him follow me.

³⁵ ὅς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν σῶσαι ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσει
Whoever for if he should wish the of himself life to save will lose it; whoever but would lose
τὴν ψυχὴν αὐτοῦ ἕνεκεν [ἐμοῦ καὶ] τοῦ εὐαγγελίου σώσει αὐτήν.
the life of him for sake of [me and]³ of the Good News he will save it.

³⁶ τί γὰρ ὠφελεῖ ἄνθρωπον κερδησαί τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ;
What for of use to a man to gain the world whole and to cause loss the soul of him?

³⁷ τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
What for might give a man in exchange of the soul of him?

³⁸ ὅς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ
Whoever for if he should be ashamed of me and the my words in the generation this the
μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν
adulterous and sinful, and the Son of the Man will be ashamed of him when
ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.
he should come in the glory of the Father of him with the angels the holy.

3 Present in C. Sinaiticus – see end note.

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Verse 35b Codex Sinaiticus



ENEKEN EMOY KAI
TOY EYAGGELIOY ΣΩ
ΣΕΙ ΑΥΤΗΝ

FOR SAKE OF ME AND
THE GOOD NEWS WILL SA
VE IT