

The Gospel According to Mark, Chapter 9, Greek Text-Westcott-Hort, Interlinear English – G.T. Emery.

9

Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ
And he said to them, Truly I tell you that are certain here of the having stood who certainly not
γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.
should taste death until until they should see the kingdom of the God having come in power.

The Transfiguration

Mt. 17:1-8; Lk. 9:28-39.

² Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸ Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην καὶ
And after days six takes the Jesus the Peter and the James and John and
ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους, καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,
leads up them into a mountain high by themselves alone, and was transfigured before them.

³ καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ
And the clothes of him became glittering¹ white exceedingly, such as a fuller² upon the earth not
δύναται οὕτως λευκᾶναι.
can like this to whiten.

⁴ καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.
And appeared to them Elijah with Moses, and they were talking to the Jesus.

⁵ καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ
And answering the Peter he says to the Jesus, Rabbi, good it is us here to be, and
ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν.
we should make three dwellings, for you one and Moses one and Elijah one.

⁶ οὐ γὰρ ᾔδει τί ἀποκριθῆ, ἔκφοβοι γὰρ ἐγένοντο.
Not for he had known what he answered, afraid for they became.

⁷ καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης, Οὗτος ἐστὶν ὁ
And came a cloud overshadowing them, and came a voice out of the cloud, This is the
υἱὸς μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.
Son of Me the beloved, let you hear him.

⁸ καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον μεθ' ἑαυτῶν εἰ μὴ τὸν
And suddenly having looked around no more no one they saw with themselves except the
Ἰησοῦν μόνον.
Jesus alone.

A Difficulty Concerning Elijah

Mt. 17:9-13.

⁹ Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ ἅ
And descending them from the mountain he ordered them that no one that which
εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ.
they saw they should describe fully, except when the Son of the Man from dead should rise.

¹⁰ καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι.
And the word they held with themselves discussing what it is the “from dead should rise”.

1 στίλβοντα, glisten, dazzle, glisten, present, active, participle, - only here in the NT.

2 γναφεὺς, n.m., a fuller – a clothes cleaner or bleacher, - only here in the NT.

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¹¹ καὶ ἐπηρώτων αὐτὸν λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ
And they were questioning him saying, That they say the scribes that Elijah must
ἐλθεῖν πρῶτον;
to come first?

¹² ὁ δὲ ἔφη αὐτοῖς, Ἠλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα· καὶ πῶς
He but said to them, Elijah indeed having come first restores all things³; and how
γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ;
it has been written upon the Son of the Man that much he should suffer and be rejected?⁴

¹³ ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον,
But I say to you that also Elijah has come, and they did to him so much as they were wishing,
καθὼς γέγραπται ἐπ' αὐτόν.
just as it has been written upon him.⁵

The Healing of the Epileptic Boy

Mt. 17:14-21; Lk. 9:37-43a.

¹⁴ Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς
And having come to the disciples they saw a crowd great around them and scribes
συζητοῦντας πρὸς αὐτούς.
discussing with them.

¹⁵ καὶ εὐθύς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες
And immediately all the crowd having seen him were greatly amazed and running near
ἤσπάζοντο αὐτόν.
began greeting him.

¹⁶ καὶ ἐπηρώτησεν αὐτούς, Τί συζητεῖτε πρὸς αὐτούς;
And he questioned them, What discuss you with them?

¹⁷ καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου, Διδάσκαλε, ἤνεγκα τὸν υἱὸν μου πρὸς σέ, ἔχοντα
And answered him one out of the crowd, Teacher, I brought the son of me unto you, having
πνεῦμα ἄλαλον·
a spirit dumb;

¹⁸ καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς
and whenever him it seizes it tears him, and foams at the mouth⁶ and he grinds⁷ the
ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν,
teeth and becomes stiff; and I spoke to the disciples of you that it they should expel,
καὶ οὐκ ἴσχυσαν.
and not they could.

¹⁹ ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, Ὡ γένεα ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε
He but answering them says, O generation faithless, until when with you shall I be? Until when
ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.
shall I endure you? Let you bring him unto me.

3 Malachi 4:5,6.

4 Isaiah 53:3.

5 See Matthew 17:11-12 for a more coherent account.

6 ἀφρίζει, v. foam at the mouth, here and 20. present, active, indicative. Not known in other Biblical texts but appears Sophocles 5th C. BC, Diodorus Siculus 1st C. BC, & Athenaeus 3rd C. AD.

7 τρίζει, v., cry shrilly, creak, gnash, grind (the noise made when teeth are ground is a squeaky, shrill sound. present, active, indicative. Not known elsewhere in Biblical literature but was used of grinding teeth in BC texts.

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²⁰ καὶ ἤνεγκαν αὐτὸν πρὸς αὐτὸν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς συνεσπάραξεν
And they brought him unto him. And having seen him the spirit immediately convulsed
αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ⁸ ἀφρίζων.
him, and having fallen upon the earth he was rolling about foaming at the mouth.

²¹ καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;
And he asked the father of him, How long a time is it while this has happened to him?
ὁ δὲ εἶπεν, Ἐκ παιδιόθεν.
He and said, From childhood;

²² καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν·
and frequently also into fire him it threw also into water that it might destroy him;
ἀλλ' εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.
but if anything you can, let you help us having pity on us.

²³ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ εἰ δύνῃ -- πάντα δυνατὰ τῷ πιστεύοντι.
The and Jesus said to him, The "If you can" – all things possible to the believing.

²⁴ εὐθύς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν, Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ.
Immediately having cried out the father of the child said, I believe; let you help of me the unbelief.

²⁵ ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ
Having observed but the Jesus that ran close to⁹ crowd, he rebuked the spirit the
ἀκαθάρτῳ λέγων αὐτῷ, Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε
unclean saying to it, The dumb and deaf spirit, I command you, let you come
ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.
out of him and no more may you enter into him.

²⁶ καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν, καὶ ἐγένετο ὡσεὶ νεκρός,
And crying out and much having convulsed it came out, and he became as if dead,
ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.
so that the many to say that he died.

²⁷ ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.
The but Jesus having taken hold of the hand of him raised up him, and he stood up.

²⁸ καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν,
and having entered him into a house the disciples of him privately they began questioning him,
Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;
From which cause we not were able to expel it?

²⁹ καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθεῖν εἰ μὴ ἐν προσευχῇ.
And he said to them, This the sort by nothing can to come out except by prayer.¹⁰

Jesus Predicts His Passion for a Second Time

Mt. 18:1-5; Lk. 9:43b-45.

³⁰ Κακεῖθεν ἐξελθόντες ἐπορεύοντο διὰ τῆς Γαλιλαίας καὶ οὐκ ἠθέλεν
And from there having departed they were passing through the Galilee and not he was wishing
ἵνα τις γνοῖ·
that anyone should know;

³¹ ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν [αὐτοῖς] ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου
he was teaching for the disciples of him and he said [to them] that the Son of the Man

⁸ ἐκυλίετο, v., roll about, wallow, imperfect, mid or pass, indicative. Only here in the NT.

⁹ ἐπισυντρέχει, v. gather rapidly, close in rapidly, present, active, indicative. Only here in the NT.

¹⁰ Many important MSS add 'καὶ νηστεία' - 'and fasting'.

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παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ ἀποκτανθεὶς
is being given over into hands of men, and they will kill him, and having been killed
μετὰ τρεῖς ἡμέρας ἀναστήσεται.

after three days he will raise up himself.

³² οἱ δὲ ἠγνόουν τὸ ῥήμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.
They but were not knowing the saying, and they were fearing him to question.

True Greatness

Mt. 18:1-5; Lk. 9:46-48.

³³ Καὶ ἦλθον εἰς Καφαρναοῦμ. Καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς,
And they came into Capernaum. And in the house having become he questioned them,
Τί ἐν τῇ ὁδῷ διελογίζεσθε;

What in the road were you debating?

³⁴ οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.

They but were keeping silent; with each other for they debated in the road who greater.

³⁵ καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος
And having sat down he spoke loudly to the twelve and he says to them, If anyone wishes first
εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

to be, he shall be of all last and of all a servant.

³⁶ καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ
And having taken a child he made to stand it in midst of them and having taken in arms it
εἶπεν αὐτοῖς,

he said to them,

³⁷ Ὃς ἂν [ἐν] τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματι μου, ἐμὲ δέχεται,

Whoever [one] of the such as these children should receive upon the name of me, me he receives,

καὶ ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντα με.

and whoever me he receives, not me receives but the having sent me.

If Not Against US Then For US

Lk. 9:49-50.

³⁸ Ἐφη αὐτῷ ὁ Ἰωάννης, Διδάσκαλε, εἶδομεν τινα ἐν τῷ ὀνόματι σου ἐκβάλλοντα
Began saying to him the John, Teacher, we saw a certain in the name of you expelling
δαιμόνια, καὶ ἐκωλύομεν αὐτὸν, ὅτι οὐκ ἠκολούθει ἡμῖν.

demons, and we were forbidding him, because not he was following us.¹¹

³⁹ ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτὸν, οὐδεὶς γὰρ ἔστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ

The but Jesus said, Not let you forbid him, no one for is who will do mighty works upon the

ὀνόματι μου καὶ δυνήσεται ταχὺ κακολογῆσαι με·

name of me and will be able hastily speak evil of me;

⁴⁰ ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.

who for not is against us, for us is.

11 There are many variants of 38b in the ancient MSS.

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A Further Series of Sayings

Mt. 108:6-9; Lk. 17:1-2.

⁴¹ Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε,
Whoever for should give to drink you a cup of water in name because of Christ you are,
ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
truly I tell you that by no means may he lose the the reward of him.

⁴² Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων, καλὸν
And whoever should cause to sin one of the little of these of the believing, good
ἐστὶν αὐτῷ μᾶλλον εἰ περικείται μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ
it is to him rather if hanged a millstone for an ass around the neck of him
καὶ βέβληται εἰς τὴν θάλασσαν.
and has thrown himself into the sea.

⁴³ Καὶ ἐὰν σκανδαλίσῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν
And if should cause to sin you the hand of you, let you cut off it; good it is you crooked
εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ
to enter into the life than the two hands having to depart into the Gehenna,¹² into the fire the
ἄσβεστον.
unquenchable.

[Codex Alexandrinus and Textus Receptus include verse 44 which is identical to verse 48 below.]

⁴⁵ καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε εἰσελθεῖν εἰς
And if the foot of you should cause to sin you, let you cut off it; good it is you to enter into
τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.
the life lame than the two feet having to be thrown into the Gehenna.

[Codex Alexandrinus and Textus Receptus include verse 46 which is identical to verse 48 below.]

⁴⁷ καὶ ἐὰν ὁ ὀφθαλμὸς σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σε ἐστὶν
And if the eye of you should cause to sin you, let you cast out it; good you it is
μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι
one-eyed to enter into the kingdom of the God than two eyes having to be thrown
εἰς γέενναν.
into Gehenna.

⁴⁸ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.
Where the worm of them not dies and the fire not it extinguishes.

⁴⁹ πᾶς γὰρ πυρὶ ἀλισθήσεται.
All for by fire will be salted.

⁵⁰ Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε;
Good the salt; if but the salt salt-less becomes, by what it you will restore flavour?

¹² Hell is the place of the future punishment call "Gehenna" or "Gehenna of fire". This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction.

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ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.
Let you have in selves salt, and let you keep peace in each other.