

Mark 2:18-28

Literal Translation
Greek/English Interlinear

Mark 2:1-28

Literal English Translation

THE GOSPEL ACCORDING TO MARK

Mark 1:1-13

The Prologue

Mark 1:14 - 9:50

The Presentation of the Servant in Galilee

Mark 2:1-12

The Curing of the Paralytic

- 1) **And again He entered into Capernaum after *many* days; and it was heard that He is in *a* house.**
- 2) **And immediately many were gathered together, so that *they* no longer had room, not even near the door; and He was speaking to them the Word.**
- 3) **And they are coming to Him bringing *a* paralytic, being carried by four *men*.**
- 4) **And not being able to come near to Him on account of the crowd, they uncovered the roof where He was, and having dug through they let down the bed upon which the paralytic was lying.**
- 5) **And when Jesus saw their faith, He says to the paralytic, "Child, your sins have been forgiven you."**
- 6) **Now some of the scribes there were sitting, and reasoning in their hearts,**
- 7) **"Why does this one speak blasphemies this way? Who is able to forgive sins, except One, God?"**
- 8) **And immediately Jesus having known in His spirit that they are reasoning this way in themselves, He said to them, "Why these things are you reasoning in your hearts?"**
- 9) **"Which is easier to say to the paralytic, 'The sins have been forgiven you,' or to say, 'Rise and take up your bed and walk?'"**

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10) **"But in order that you might know that the Son of Man has authority to forgive sins upon the earth," He says to the paralytic,**

11) **"I say to you, Rise and take up your bed and go into your house."**

12) **And he was raised up immediately, and after having taken up the bed, he went out before all; so that all were amazed and were glorifying God, saying that, "Never did we see *it* this way *before*."**

Mark 2:13-17

The Calling of Levi

13) **And He went out again along the sea; and all the crowd was coming to Him, and He was teaching them.**

14) **And while passing by, He saw Levi the *son* of Alpheus sitting at the tax office, and He says to him, "Follow Me." And having risen up, he followed Him.**

15) **And it happened while He reclined in his house, and many tax collectors and sinners were reclining with Jesus and His disciples; for they were many, and they followed Him.**

16) **And after the scribes and Pharisees saw Him eating with tax collectors and sinners, they were saying to His disciples, "Why *is it* that He is eating and drinking with the tax collectors and sinners?"**

17) **And after having heard, Jesus says to them, "The ones being strong do not have need of a physician, but the ones having sickness. I did not come to call *the* righteous but sinners unto repentance."**

Mark 2:18-22

The Confrontation over Fasting

18) **And the disciples of John and the ones of the Pharisees were fasting. And they come and say to Him, "Why are the disciples of John and the ones of the Pharisees fasting, but Your disciples are not fasting?"**

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19) And Jesus said to them, "Are not the sons of the bridechamber able to fast in which *time* the bridegroom is with them? What time they have the bridegroom with them, they are not able to fast.

20) "But days will come whenever the bridegroom should be taken away from them, and then they will fast in those days.

21) "And no one sews *a* piece of unshrunk cloth upon *an* old garment; but if not, the thing filling it up takes away the new *from* the old, and it becomes *a* worse tear.

22) "And no one puts new wine into old wineskins; but if not the new wine bursts the wineskins, and the wine pours out, and the wineskins will be destroyed; but new wine must be put into new wineskins."

Mark 2:23-28

The Confrontation over the Sabbath

23) And it happened, as He was going through the grain fields in the sabbaths, and His disciples began to make way picking the heads of grain.

24) And the Pharisees were saying to Him, "Behold, why do they do in the sabbaths what is not lawful?"

25) And He was saying to them, "Did you never read what David did, when he had need and became hungry he and the ones with him?"

26) "How he entered into the house of God during Abiathar the high priest, and he ate the Loaves of the Presentation, which is not lawful to eat except *for* the priests and he gave also to the ones being with him?"

27) And He was saying to them, "The sabbath was created on account of man, not man on account of the sabbath.

28) "So then the Son of Man is also Lord of the sabbath."

Mark 2:18-28

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- 18) **Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ [τῶν] Φαρισαίων**
And were the disciples of John and the [the] of Pharisees
- (Φαρισαῖοι) νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί**
(Pharisees) fasting; and they come and they say to him, Why
- (διὰ τί) οἱ μαθηταὶ Ἰωάννου καὶ οἱ (μαθηταὶ) τῶν**
(on account of what) the disciples of John and the (disciples) the
- Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν(ν);**
of Pharisees are fasting, the but of You disciples not are fasting?
- 19) **καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ**
and said to them the Jesus, Not are able the sons the
- νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι(ν), νηστεύειν;**
of bridechamber, in which the bridegroom with them is, to fast?
- ὅσον χρόνον [μεθ' ἑαυτῶν] ἔχουσι(ν) τὸν νυμφίον, (μετ' αὐτῶν)**
what time [with themselves] they have the bridegroom, (with them)
- οὐ δύνανται νηστεύειν·**
not they are able to fast.
- 20) **ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ**
will come but days whenever should be taken away from them the
- νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις (ἐκείνη) ταῖς**
bridegroom, and then they will fast in those (that) the
- (τῇ) ἡμέραις. (ἡμέρα)**
(in the) days. (day)
- 21) **[καὶ] οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιρράπτει (ἐπιράπτει)**
[and] no one piece of cloth unshrunk sews (sews)
- ἐπὶ ἱματίῳ (ἱμάτιον) παλαιῷ· (παλαιόν) εἰ δὲ μή, αἶρει τὸ**
upon garment (garment) old; (old) if but not, takes away the
- πλήρωμα (ἀπ') αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα**
filling up (from) of it the new the of old, and worse tear
- γίνεται.**
takes place.

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- 22) **καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή,**
and no one puts wine new into wineskins old; if but not,
ρήσσει (ρήξει) ὁ οἶνος [ὁ νέος] τοὺς ἀσκοὺς, καὶ ὁ οἶνος
bursts (will burst) the wine [the new] the wineskins, and the wine
ἐκχέεται (ἀπόλλυται) καὶ οἱ ἀσκοί [ἀπολοῦνται·] ἀλλὰ οἶνον
is poured out, (perishes) and the wineskins [will be destroyed;] but wine
νέον εἰς ἀσκοὺς καινοὺς [βλητέον].
new into wineskins new [must be put].
- 23) **Καὶ ἐγένετο (αὐτὸν ἐν τοῖς σάββασι) παραπορεύεσθαι αὐτὸν ἐν**
and it happened (him in the sabbaths) to go him in
τοῖς [σάββασι] διὰ τῶν σπορίμων, καὶ (οἱ μαθηταὶ αὐτοῦ)
the [sabbaths] through the grain fields, and (the disciples of him)
ἤρξαντο [οἱ μαθηταὶ αὐτοῦ] ὁδὸν ποιεῖν τίλλοντες τοὺς
began [the disciples of Him] way to make picking the
στάχυας.
heads of grain.
- 24) **καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιοῦσιν [ἐν] τοῖς**
and the Pharisees were saying to Him, Behold, why do they [in] the
σάββασι ὃ οὐκ ἔξεστι(ν);
sabbaths what not is lawful?
- 25) **καὶ [αὐτὸς] ἔλεγεν (λέγει) αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί**
and [He] was saying (says) to them, Never did you read what
ἐποίησε(ν) Δαβίδ, (Δαυίδ) ὅτε χρείαν ἔσχε(ν) καὶ ἐπείνασεν
did David, (David) when need he had and became hungry
αὐτὸς καὶ οἱ μετ' αὐτοῦ;
he and the ones with him?

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- 26) πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιαθὰρ [τοῦ]
how he entered into the house the of God during Abiathar [the]

ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ
high priest, and the loaves the of presentation he ate, which not

ἔξεστι(ν) φαγεῖν εἰ μὴ τοὺς ἱερεῦσι, (ἱερεῖς) καὶ ἔδωκε(ν) καὶ
is lawful to eat if not the priests, (priests) and he gave also

τοῖς σὺν αὐτῷ οὖσι(ν);
to the ones with him being?
- 27) καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον
and he was saying to them, The sabbath on account of the man

ἐγένετο, (καὶ) οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·
was created, (and) not the man on account of the sabbath;
- 28) ὥστε Κύριος ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.
so then Lord is the Son the of man also the of sabbath.