

**The Gospel According to Mark, Chapter 2, Greek Text – Westcott-Hort,
Interlinear English – G.T. Emery.**

The Paralytic at Capernaum¹

Mt. 9:1-8; Lk. 5:17-26.

2

Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν.

And he entered again into Capernaum through days² it was heard that in a house he is.

² καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἔλαλει αὐτοῖς τὸν λόγον.

And were gathered together many so as no longer to be space not the about the door, and he was speaking to them the word.

³ καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων.

And they come bearing unto him a paralytic being lifted up by four.

⁴ καὶ μὴ δυνάμενοι προσεγγεῖν αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσιν τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.

And not being able bring near³ to him on account of the crowd they took off⁴ the roof where he was, and having dug out they lower the mattress where the paralytic was lying.

⁵ καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφίενται σου αἱ ἁμαρτίαι.

And having beheld the Jesus the faith of them he says to the paralytic, Child, have been forgiven of you the sins.

⁶ ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν

⁷ Τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ Θεός;

⁸ καὶ εὐθύς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι [οὕτως] διαλογίζονται ἐν ἑαυτοῖς λέγει [αὐτοῖς], Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

⁹ τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφίενται σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείρου [καὶ] ἄρον τὸν κράβαττον σου καὶ περιπάτει;

Let you rise up [and] let you take up the mattress of you and let you walk?

¹⁰ ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς - λέγει τῷ παραλυτικῷ,

¹¹ Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττον σου καὶ ὕπαγε εἰς τὸν οἶκόν σου.

1 See end note to Luke chapter 5

2 That is 'after some days'.

3 προσεγγεῖν, v., approach, get near, offer, aorist, active, infinitive, - only here in the NT.

4 ἀπεστέγασαν, v., to uncover, to take off, aorist, active, indicative, - only here in the NT.

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12 καὶ ἠγέρθη καὶ εὐθύς ἄρας τὸν κράβατον ἐξῆλθεν ἔμπροσθεν
And he was raised up and immediately having taken up the mattress he went out in front
πάντων ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν Θεὸν [λέγοντας] ὅτι Οὕτως
of all so as to be astonished all and to glorify the God [saying] that Thus
οὐδέποτε εἶδομεν.
not ever we saw.

The Calling of the Tax-gatherer, Levi Matthew⁵

Mt. 9:9-13; Lk. 5:27-32.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἦρχετο πρὸς αὐτόν,
And he went out again by the sea; and all the crowd was coming back unto him,
καὶ ἐδίδασκεν αὐτούς.
and he was teaching them.

14 καὶ παράγων εἶδεν Λεὺν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον,
And passing by he saw Levi the of the Alphaeus having sat himself at the custom house,
καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
and he says to him, Let you follow me. And having risen he followed him

15 Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
And it comes to pass to recline him in the house him, and many tax-gatherers and sinners
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί,
were reclining together with the Jesus and the disciples of him; were for many,
καὶ ἠκολούθουν αὐτῷ.
and they began to follow him.

16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ
And the scribes of the Pharisees⁶ having perceived that he eats with the sinners and
τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει;
tax-gatherers were saying to the disciples of him, That with the tax-gatherers and sinners he eats?⁷

17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς [ὅτι] Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ
And having heard the Jesus he says to them [that] Not need they have the being strong of a physician
ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δίκαιους ἀλλὰ ἁμαρτωλοὺς.
but the ill having;⁸ not I came to call righteous but sinners.

The Question Concerning Fasting

Mt. 9:14-17; Lk. 5:33-39.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν
And were the disciples of John and the Pharisees fasting. And come and they say
αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ
to him, Why the disciples of John and the disciples of the Pharisees fast, the but of you
[μαθηταὶ] οὐ νηστεύουσιν;
[disciples] not are fasting?

5 See end not to Luke chapter 5.

6 This phrase 'scribes of the Pharisees' occurs only here in the NT.

7 The are numerous variants of this text in the early MSS.

8 Said to be a well known proverb of the time.

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¹⁹ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος
And said to them the Jesus, Not can the sons of the bride-chamber⁹ while the groom
μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται
with them he is to fast? As long as time they have the groom with them not they are able
νηστεύειν:

to fast:

²⁰ ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν
will come but days whenever may be taken away from them the groom, and then they will fast
ἐν ἐκείνῃ τῇ ἡμέρᾳ.
in that the day.

²¹ Οὐδεὶς ἐπιβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μὴ, αἶρει
No one an addition of cloth new sews on¹⁰ upon a garment old; if but not, takes away
τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα γίνεται.
the which filled up from of it the new of the old, and worse tear it becomes.

²² καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, ῥήξει ὁ οἶνος τοὺς ἀσκούς,
And no one puts wine new into wine-skins old; if but not,¹¹ bursts the wine the wine-skins,
καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· [ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοῦς].
and the wine destroys also the wine-skins; [but wine young into wine-skins recently made].

The Sabbath

Mt. 12:1-8; Lk. 6:1-5

²³ Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασις διαπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ
And it came to pass him on the sabbaths to pass by through the cornfields, and the disciples
αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχους.
of him began a path to make plucking off the ears of wheat.

²⁴ καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσιν τοῖς σάββασις ὃ οὐκ ἔξεστιν;
And the Pharisees said to him, Let you see why they do on the sabbaths what not is lawful?

²⁵ καὶ λέγει αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρεῖαν ἔσχεν καὶ ἐπείνασεν
And he says to them, Never you read what did David when need he had and hungered
αὐτὸς καὶ οἱ μετ' αὐτοῦ,
self and the with him,

²⁶ [πῶς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιαθάρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς
[how] he entered into the House of the God in time of Abiathar¹² chief-priest and the loaves of the

9 A Semitic idiom for 'groomsmen'.

10 ἐπιράπτει, v., sew on, present, active, indicative, - only here in the NT.

11 'otherwise'.

12 **Abiathar** Father of abundance, or my father excels, the son of Ahimelech the high priest. He was the tenth high priest, and the fourth in descent from Eli. When his father was slain with the priests of Nob, he escaped, and bearing with him the ephod, he joined David, who was then in the cave of Adullam ([Sa1 22:20](#); [Sa1 23:6](#)). He remained with David, and became priest of the party of which he was the leader ([Sa1 30:7](#)). When David ascended the throne of Judah, Abiathar was appointed high priest ([Ch1 15:11](#); [Kg1 2:26](#)) and the "king's companion" ([Ch1 27:34](#)). Meanwhile Zadok, of the house of Eleazar, had been made high priest. These appointments continued in force till the end of David's reign ([Kg1 4:4](#)). Abiathar was deposed (the sole historical instance of the deposition of a high priest) and banished to his home at Anathoth by Solomon, because he took part in the attempt to raise Adonijah to the throne. The priesthood thus passed from the house of Ithamar ([Sa1 2:30](#); [Kg1 1:19](#); [Kg1 2:26](#), [Kg1 2:27](#)). Zadok now became sole high priest. In [Mar 2:26](#), reference is made to an occurrence in "the days of Abiathar the high priest." But from 1 Sam. 22, we learn explicitly that this event took place when Ahimelech, the father of Abiathar, was high priest. The apparent discrepancy is satisfactorily explained by interpreting the words in Mark as referring

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προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς
sacred bread¹³ he ate, which not lawful to eat except to the priests, and he gave also to the
σὺν αὐτῷ οὖσιν;
with him being?

²⁷ καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ
And he said to them, The sabbath for sake of the man became and not the man for sake of the
σάββατον·
sabbath;

²⁸ ὥστε κύριος ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.
so as Lord is the Son of the Man also of the sabbath.

to the life-time of Abiathar, and not to the term of his holding the office of high priest. It is not implied in Mark that he was actual high priest at the time referred to. Others, however, think that the loaves belonged to Abiathar, who was at that time ([Lev 24:9](#)) a priest, and that he either himself gave them to David, or persuaded his father to give them.

- 13 **Shewbread** [Exo 25:30](#) (R.V. marg., "presence bread"); [Ch1 9:32](#) (marg., "bread of ordering"); [Num 4:7](#) : called "hallowed bread" (R.V., "holy bread") in [Sal 21:1](#). This bread consisted of twelve loaves made of the finest flour. They were flat and thin, and were placed in two rows of six each on a table in the holy place before the Lord. They were renewed every Sabbath ([Lev 24:5](#)), and those that were removed to give place to the new ones were to be eaten by the priests only in the holy place (see [Sal 21:3](#); compare [Mat 12:3](#), [Mat 12:4](#)). The number of the loaves represented the twelve tribes of Israel, and also the entire spiritual Israel, "the true Israel;" and the placing of them on the table symbolized the entire consecration of Israel to the Lord, and their acceptance of God as their God. The table for the bread was made of acacia wood, 3 feet long, 18 inches broad, and 2 feet 3 inches high. It was plated with pure gold. Two staves, plated with gold, passed through golden rings, were used for carrying it.