Mark 7

1 And the Pharisees and some of the scribes having come from Jerusalem are gathered together to Him;

2 And having seen some of His disciples are eating bread with defiled hands, that is unwashed (aniptois),

3 For the Pharisees and all the Jews, unless they wash their hands carefully (with a fist), do not eat, holding the tradition of the elders;

4 And [on coming] away from the market, unless they wash (baptisontai) they do not eat; and there are many other things which they received to hold, the washings (baptismous) of cups and pitchers and brazen utensils and tables (mats, beds, dining recliners).

5 Then the Pharisees and the scribes asked Him, Why do Your disciples not walk according to the tradition of the elders, but eat the bread with defiled hands?

6 And He said to them, Rightly (kalos) Isaiah prophesied concerning you hypocrites, as it has been written, This people honor (value) Me with their lips, however their heart is far away from Me.

7 And in vain (aimlessly) they reverence (sebontai) Me, teaching as doctrines the precepts of men.

8 Having left the commandment of God, you hold to the tradition of men, {the washings (baptismous) of pitchers and cups and other like things such you do much}.

9 And He said to them, Rightly do you set aside (make of no effect, bring to naught, annul, disregard, un-place) the commandment of God, so that you might keep your tradition.

10 For Moses said, Honor (value) your father and your mother; and, The one speaking evil of father or mother must come to an end in death.

11 And you say, If a man says to his father or his mother, Whatever you might be benefited from me, [It is] a corban (a gift dedicated to God and misused by Jews as a way to evade their rightful duty to God to care for aged parents), that is, a gift [to God] –

12 You no longer permit him to do anything for his father or his mother,

13 Invalidating (making of no authority, unratifying, not confirming) the word of God for your tradition which you have handed down. And many such like things you do.

14 And having called to Him again the crowd, He said to them, Hear Me, all, and comprehend (synthesize, put it together):

15 There is nothing outside a man entering into him, which is able to defile him; but the things proceeding from out of a man are the things defiling a man.

16 {If anyone has ears to hear, let him hear}.

17 And when He went into the house away from the crowd, His disciples asked Him the parable.

18 And He says to them, Are you also thus not comprehending? Do you not understand (perceive) that everything outside entering into a man is not able to defile him?

19 Because it does not enter into his heart, but into the belly (koilian) and goes out into the latrine (greek-aphedrona, place of sitting away from). Purifying (cleansing, removing admixture) all the food.

20 And He said, That going out of a man, that there defiles a man.

21 For within from out of the heart of men go out evil (kakoi, malice, foul, rotten, bad, wrong) dialogues (back and forth reasonings), fornications (sexual immoralities),

22 thefts (secretive stealing), murders, adulteries,

Greedinesses (covetousnesses, to have more), wickednesses, deceit, insolent unrestraint (sensuality, a brutal spite that rejects restraint and indulges in lawless insolence, possibly abusive), an evil eye, blasphemy, self-exaltation (haughtiness, arrogance, excessive/over shining, self-absorption, latin-superbia-pride like I am too superb), foolishness (lack of perspective).

23 All these evils go out from within and defile a man.

24 And having risen up from there, He went away into the territory (boundaries) of Tyre and Sidon. And having entered into a house, He wanted no one to know it, and He was not able to be hidden (escape notice).

25 But directly a woman having heard about Him, of whom her little daughter had an unclean spirit, came, and fell down before His feet,

26 And the woman was Greek, Syrophoenician by race, and asked Him so that He should cast out the demon from out of her little daughter.

27 And He said to her, Permit the children to be satisfied (fed, filled) first; for it is not good (kalon) to take the bread of children and cast it to the puppies (little dogs).

28 And she answered and says to Him, Yes, Lord; even (and) the puppies (little dogs, word is diminutive form of dog) under the table eat from the crumbs of the children.

29 And He said to her, Because of this word, go; the demon has gone out of your daughter.

30 And having gone away unto her house, she found the child lying upon the bed and the demon having gone out.

31 And again having departed from the territory (boundaries) of Tyre, He came through Sidon unto the sea of Galilee, through the midst (middle) of the territory (boundaries) of the Decapolis (group of ten cities east of the Jordan River).

32 And they bring to Him a deaf man and who spoke with difficulty and they entreated Him so that He might lay His hand upon him.

33 And having taken him away from the crowd privately, He put His fingers into (unto) his ears, and having spit, He touched his tongue (glosses),

34 And having looked up into heaven He groaned (sighed deeply, feel pressure from something coming on) and says to him, Ephphatha! (Aramaic), that is, Be fully opened!

35 And his ears were opened and directly the band (bond) of his tongue was loosed (unbound, released, dissolved) and he spoke correctly (straight, right).

36 And He expressly charged them that no one should tell. And as much as He expressly charged them the more exceedingly they proclaimed it.

37 And they were super-exceedingly astounded, saying, He has done all things well (kalos): and He makes the deaf to hear and the mute (unable to speak) to speak.