

## Chapter 2

### JESUS WAS SPEAKING THE WORD IN CAPERNAUM

1 And, again He entered<sup>1</sup> Capernaum<sup>2</sup> after *some* days.

And,<sup>3</sup> it was heard, “He is at home<sup>4</sup>!” 2 And, immediately<sup>5</sup> many were gathered together, so that there was no longer room, not even near the door.

And, He was speaking the Word to them.

### JESUS HAS AUTHORITY ON EARTH TO FORGIVE SINS

3 And, they come to Him, bearing a paralytic<sup>6</sup> who was being carried by four *men*. 4 And, not being able to come near<sup>7</sup> Him because of the throng, they unroofed the roof where He was. And, having dug *it* out, they let down the pallet on which<sup>8</sup> the paralytic was lying.

5 Now,<sup>9</sup> having seen the Faith *that was* theirs, the Jesus says to the paralytic, “Son, for you<sup>10</sup> the moral failures *that are* yours have been lastingly acquitted<sup>11</sup>.”

6 Now, some of the Scribes were there, ones who were sitting, and ones who were reasoning in the hearts *that were* theirs, 7 “Why is this *guy* in this way speaking blasphemies<sup>12</sup>? Who is able to acquit moral failures except One – *that is*, the God?”

<sup>1</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘entered’ (a aorist verb). On the basis of 2% the NU has ‘having entered’ (an aorist participle).

<sup>2</sup> 98% of the Greek manuscripts, including the best line of transmission (f35) have the spelling ‘Capernaum’ here. The NU has ‘Capharnaum’.

<sup>3</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘And,’ here.

<sup>4</sup> 98.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘at home’ here instead of ‘in house’.

<sup>5</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘immediately’ here.

<sup>6</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘to Him, bearing a paralytic’ here. On the basis of 1% the NU has ‘bearing a paralytic to Him’.

<sup>7</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘to come near’ instead of ‘to bring to’.

<sup>8</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘on which’ instead of ‘where’.

<sup>9</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And,’.

<sup>10</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), include the Greek pronoun translated as ‘for you’ here. On the basis of 3% the NU omits it.

<sup>11</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘have been lastingly acquitted’ (a perfect tense verb) here instead of ‘have been acquitted’ (an aorist verb).

<sup>12</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have a noun ‘blasphemies’ as the direct object of ‘speaking’ instead of adding a second verb - ‘he blasphemes’.

8 And, immediately the Jesus, perceiving by the spirit *that is* His that they, for their part,<sup>13</sup> were reasoning in this way within themselves, said<sup>14</sup> to them, “Why are you reasoning these things in the hearts *that are* yours?”

9 Which is easier:

- to say to the paralytic, ‘The *moral* failures *that are* yours have been lastingly acquitted<sup>15</sup>,’ or
- to say, ‘Arise<sup>16</sup>! And, take up the pallet *that is* yours; and, be walking?’

10 Now, in order that you may know that the Son of the Man has authority on the Earth to acquit moral failures<sup>17</sup>, – He says to the paralytic – 11 “To you I say, ‘Arise<sup>18</sup>! And,<sup>19</sup> take up the pallet *that is* yours; and, be going to the house *that is* yours.’”

12 And, he was raised immediately. And,<sup>20</sup> having taken up the pallet, he went out in the presence of<sup>21</sup> all, so that all were amazed and were glorifying the God, saying, “We never saw anything like this<sup>22</sup>!”

### JESUS TAUGHT BY THE SEASHORE

13 And, He went out again along the sea. And, all the throng was coming to Him. And, He was teaching them.

<sup>13</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘they, for their part,’ here.

<sup>14</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ (a past tense verb) here instead of a ‘says’ (a present tense verb).

<sup>15</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘have been lastingly acquitted’ (a perfect passive tense verb) here instead of ‘have been acquitted’ (an aorist passive verb).

<sup>16</sup> 65% of the Greek manuscripts, including the best line of transmission (f35), have ‘Arise’ (an aorist imperative) here instead of ‘keep on rising’ (a present imperative).

<sup>17</sup> 47.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘on the Earth to acquit moral failures’ here. On the basis of 3.2% the NU has ‘to acquit moral failures on the Earth’.

<sup>18</sup> 45% of the Greek manuscripts, including the best line of transmission (f35), have ‘arise’ (an aorist imperative) here instead of ‘keep on rising’ (a present imperative).

<sup>19</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

<sup>20</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘immediately he was raised. And,...’ here instead of ‘he was raised. And, immediately...’

<sup>21</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have a preposition here meaning ‘in the presence of’ here instead of a similar preposition meaning ‘in front of’.

<sup>22</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘We never saw anything like this’ here instead of ‘We saw anything like this never’.

## JESUS CALLED ANOTHER

14 And, while passing by, He saw Levi, the son of the Alphaeus, sitting at the tax office. And, He says to him, "Be following Me."

And, having risen, he followed Him.

## JESUS CAME TO CALL MORAL FAILURES TO A CHANGE OF MIND

15 And, it was happening<sup>23</sup> *that* while<sup>24</sup> He was reclining at a table in the house *that was* his, both many tax collectors and moral failures were also reclining together with the Jesus and the Disciples *that were* His. For, there were many. And, they followed<sup>25</sup> Him.

16 And, the Scribes and the Pharisees<sup>26</sup>, having seen Him eating<sup>27</sup> with the tax collectors and moral failures<sup>28</sup>, were saying to the Disciples *that were* His, "Why *is it* that<sup>29</sup> He is eating and drinking<sup>30</sup> with tax collectors and moral failures?"

17 And, having heard *it*, the Jesus says to them, <sup>31</sup> "Those who are well have no need of a physician. Rather, those who are having *it* badly. I did not come to call righteous ones. Rather, moral failures to a change of mind<sup>32</sup>."

## JESUS TAUGHT ABOUT FASTING

18 And, the disciples of John and the *disciples* of the

Pharisees<sup>33</sup> were fasting. And, they come; and, they say to Him, "Why do the disciples of John and the *disciples*<sup>34</sup> of the Pharisees fast, but Your disciples do not fast?"

19 And, the Jesus said to them, "The friends<sup>35</sup> of the bridegroom are not able to fast while the bridegroom is with them, *are they?* As long as with themselves they have the bridegroom<sup>36</sup>, they are not able to fast.

20 Now, days shall come when the bridegroom shall be taken away from them; and, then they shall fast in those, the days<sup>37</sup>."

## JESUS TAUGHT THAT THE OLD MUST BE COMPLETELY REPLACED

21 And<sup>38</sup>, no one sews a piece of unshrunk cloth upon an old garment; or, else, the integrity of it<sup>39</sup> – *that is*, the new *cloth* destroys the old, and a tear becomes WORSE.

22 And, no one puts new wine into old wineskins; or, else, the wine – *that is*, the new *wine*<sup>40</sup> – bursts<sup>41</sup> the wineskins; and, the wine pours out. And, the wineskins are ruined<sup>42</sup>.

Rather, one must put<sup>43</sup> new wine into new wineskins."

<sup>23</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'It was happening' here instead of 'It happens'

<sup>24</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have a Greek construction that is translated as 'that while' here. The NU omits it.

<sup>25</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'they followed' (a past tense verb) here instead of 'they were following' (an imperfect tense verb).

<sup>26</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'and the Pharisees' here instead of 'of the Pharisees'

<sup>27</sup> 97.7% of the Greek manuscripts, including the best line of transmission (f35), have the participle 'eating' here. On the basis of 0.3% the NU has 'that He eats'.

<sup>28</sup> 98.3% of the Greek manuscripts, including the best line of transmission (f35), have 'the tax collectors and moral failures' here. On the basis of 0.6% the NU has 'moral failures and tax collectors'.

<sup>29</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the words 'Why is it that' here. On the basis of 1.8% the NU omits the interrogative pronoun 'Why'.

<sup>30</sup> 93.3% of the Greek manuscripts, including the best line of transmission (f35), have both 'is eating and drinking' here instead of 'is eating' only.

<sup>31</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), do not include a Greek word which indicates that a quotation follows here.. On the basis of 1% the NU includes it.

<sup>32</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the words 'to a change of mind' here.

<sup>33</sup> 93.4% of the Greek manuscripts, including the best line of transmission (f35) have 'the disciples of the Pharisees' here instead of 'the Pharisees'.

<sup>34</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'the disciples' ('disciples' being implied) here instead of 'the disciples'.

<sup>35</sup> 'friends' – literally, 'sons'

<sup>36</sup> 91.4% of the Greek manuscripts, including the best line of transmission (f35), have 'with themselves they have the bridegroom' here. On the basis of 0.7% the NU has 'they have the bridegroom with them'.

<sup>37</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have 'in those, the days' here instead of 'in that, the day'.

<sup>38</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction 'And' here.

<sup>39</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have 'of it' (a possessive pronoun) here. On the basis of 3% the NU has 'from it' (a prepositional phrase).

<sup>40</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as 'that is, the new wine' here. On the basis of 4% the NU omits them.

<sup>41</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'bursts' instead of 'shall burst'.

<sup>42</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'the wine pours out'. And, the wineskins are ruined' here. On the basis of 0.5% the NU has 'the wine is ruined, and the wineskins'.

<sup>43</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), include the adjective translated as 'one must put' here. On the basis of 0.3% the NU omits it.

JESUS TAUGHT THE TRUE MEANING OF THE SABBATH LAW

23 And, it happened that He was going on<sup>44</sup> the Sabbath alongside the grain fields. And, the Disciples *that were* His began to make a path, while plucking the heads of grain.

24 And, the Pharisees were saying to Him, “Look! Why are they doing what is not lawful in the course of<sup>45</sup> the Sabbaths?”

25 And, He, for His part, was saying<sup>46</sup> to them, “Have you never read what David did when he had need and was hungry – he himself and those with him – 26 how he entered the House of the God *in the days* of Abiathar *the* high priest and was eating the Showbread, which is not lawful to eat except for the priests? And, he also gave *some* to those who were with him!”

27 And, He was saying to them, “The Sabbath came into being for the sake of the Man; <sup>47</sup> not the Man for the sake of the Sabbath.

28 So, YaHWeH<sup>48</sup> is the Son of the Man and of the Sabbath!”

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<sup>44</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include a preposition here. However, when referring to time a dative definite article and noun can be translated, using a preposition such as ‘on’.

<sup>45</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the preposition which is translated as ‘in the course of’ here.

<sup>46</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘He, for His part, was saying’ here. On the basis of 2% the NU has ‘He says’.

<sup>47</sup> 98.6% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

<sup>48</sup> ‘YaHWeH’ – The Greek word is the unarticulated word Κύριος, usually translated as ‘Lord’. However, New Testament writers often use this unarticulated word to refer to the special four-consonant name for God in the Hebrew Old Testament. This is especially true when Old Testament passages are being translated. It seems likely that this is the Name to which Jesus referred here.