

LUKE 5

NLET

JESUS TEACHES THE THRONG FROM A BOAT

1 Now, it came about that the throng was pressing in upon Him to hear the Word of the God. And, He had lastingly stood near¹ the Sea of Genesaret².

2 And, He saw two boats having lastingly been lying beside the Sea. Now, the fishermen, having disembarked from them, were washing *trash* away from³ the nets.

3 Now, having embarked into one of the boats – the one which was belonging to the⁴ Simon, He asked him to put it out to sea a little, away from the land. And,⁵ having sat, He was teaching the throng from the boat⁶.

JESUS TELLS SIMON TO LET DOWN THE NET

TO END IN A CATCH

4 Now, as He finished speaking, He said to the Simon, “Put out to sea to the deep *water*. And, let down the nets *that are yours*⁷ to end in a catch.”

5 And, responding, the Simon said to Him⁸, “Master, throughout the whole of the⁹ night, having worked hard, we took NOTHING! Now, with dependence upon the utterance from You, I shall let down the net¹⁰.”

6 And, having done this, they enclosed a great number of fish – yes, MANY!

Now, the net¹¹ *that* was theirs was being torn asunder!

7 And, they signalled by nodding *their heads* to the partners – to the¹² *ones who were* in the other boat – in order that, having come, they collect *fish* with them. And, they came. And, they filled both of the boats full with the result that they were being sunk.

8 And¹³, having seen *this*, Simon Peter fell down before the knees of Jesus, saying, “Go away from me. Because, I am a man, a *morally* failing one¹⁴, YaHWeH¹⁵!” 9 For, amazement encompassed him and all the *ones who were* with him in reference to the catch of the fish which¹⁶ they collected.

10 Now, similarly both Jacob and John – sons of Zebedee – *were amazed*. They were partners with Simon.

And, the Jesus said to the Simon, “Stop fearing! From now on you shall be one who is taking people captive alive¹⁷!”

11 And, having brought the boats down to the land and having left everything¹⁸, they followed Him.

JESUS HEALS A MAN FULL OF LEPROSY

12 And, it came about that He was in one of the cities. And, look! A man full of leprosy!

And, having seen the Jesus *and* having fallen on *his* face, he begged from Him, saying, “YaHWeH¹⁹! If ever You might be willing, You are able to cleanse me!”

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘near’ here instead of ‘alongside’.

² 29% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Genesaret’ here instead of ‘Gennesaret’.

³ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘were washing trash away from’ here. Based on 1% the NU has ‘were washing’.

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ here instead of ‘Now’.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘He was teaching the throng from the boat’ here instead of ‘from the boat He was teaching the throng’.

⁷ ‘yours’ – The Greek pronoun here is plural..

⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Simon said to Him’ here instead of ‘Simon said’.

⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘the net’ here instead of ‘the nets’.

¹¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the net’ here instead of ‘the nets’.

¹² 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘to the’ here.

¹³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘And’ here instead of ‘Now’ or ‘But’.

¹⁴ ‘a failing one’ – The Greek noun here is ἀμαρτωλός, one who fails to hit the mark that God has put in front of us, usually translated ‘sinner’.

¹⁵ ‘YaHWeH’ – The Greek word here is κύριε, without a definite article. It is this translator’s observation that the New Testament writers often seemed to use this un-articulated noun to indicate the great four-letter name for God יהוה in the Old Testament which can be transliterated as ‘YaHWeH’. Did Peter actually understand that he was in the presence of YaHWeH and call him by this name?

¹⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have a feminine singular relative pronoun here, referring to the ‘catch’ instead of a masculine plural relative pronoun referring to the ‘fish’.

¹⁷ ‘taking people alive’ – or, ‘restoring people to life’.

¹⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘everything’ here instead of ‘all things’.

¹⁹ ‘YaHWeH’ – The Greek word here is κύριε, without a definite article. It is this translator’s observation that the New Testament writers often seemed to use this un-articulated noun to indicate the

13 And, having stretched out the Hand, He grasped him, while saying, “I am willing! Be cleansed!”

And, immediately the leprosy went away from him.

14 And, He Himself commanded him to tell *it* to no one *and then said*, “Rather, having gone away, show yourself to the Priest. And, present for yourself²⁰ *an offering* for the cleansing *that is yours*, just as Moses²¹ enjoined – to end in a testimony to them.”

THE WORD CONCERNING JESUS SPREADS
WITH SIGNIFICANT RESULTS

15 Now, more and more the Word concerning Him spread.

And, throngs – great *ones* – came together to hear and to be healed by Him²² from the diseases *that were* theirs.

JESUS WITHDRAWS TO PRAY

16 Now, He was One Who was withdrawing into the desolate places and was One Who was praying.

JESUS DEMONSTRATES THAT AS YaHWeH
HE HAS AUTHORITY TO BOTH
ACQUIT MORAL FAILURES AND HEAL

17 And, *this* came about on one of the days:

And, He was One Who was teaching.

And, they were ones who were sitting – *namely*, Pharisees and Teachers of the Law.

They were ones ones who had lastingly come from every village of *the regions* of Galilee and Judea and Jerusalem.

And, power from YaHWeH²³ was *present* such that He healed them²⁴.

great four-letter name for God יהוה in the Old Testament which can be transliterated as ‘YaHWeH’. Did the leper actually understand that he was in the presence of YaHWeH and call him by this name?

²⁰ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘present for yourself’ (middle voice) here instead of ‘present’ (active voice).

²¹ 74% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mouses’.

²² 97.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘by Him’ here.

²³ ‘YaHWeH’ – The Greek word here is κύριε, without a definite article. It is this translator’s observation that the New Testament writers often seemed to use this un-articulated noun to indicate the great four-letter name for God יהוה in the Old Testament which

18 And, look! Men carrying a man on a couch who was one who had been lastingly paralyzed!

And, they were seeking to carry him in and to place him in front of Him. 19 And, not finding how²⁵ they might carry him in through the throng, having gone up on the house, through the ceramic tiling they let him down with the little couch into the midst of *the throng* in front of the Jesus.

20 And, having seen the faith *that was* theirs, He said to him²⁶, “Man, the failures *that are* yours have been lastingly acquitted for you!”

21 And, the Scribes and the Pharisees began to argue, saying, “Who is this who speaks blasphemies?” *and*, “Who is able to acquit failures except the God alone?”

22 Now, the Jesus, recognizing the arguments *that were* theirs, responding, said in reply to them, “Why are you arguing amongst the hearts *that are* yours?”

23 What is easier:

- to say ‘The failures *that are* yours have been lastingly acquitted for you!’ or
- to say, ‘Raise yourself!’²⁷ And, walk!’

24 Now, in order that you might lastingly know that the Son of the Man has authority upon the Earth to acquit failure,” he said to the one had been lastingly paralyzed, “To YOU I say, ‘Raise yourself!’²⁸ And, having taken up and borne the little couch *that is* yours, go to the house *that is* yours.”

25 And, at that moment, having risen in front of them *and* having taken up and borne *the thing* upon which he

can be transliterated as ‘YaHWeH’.

²⁴ 98.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘them’ here as the previous context plainly indicates instead of ‘him’.

²⁵ 35% of the Greek manuscripts, including the best line of transmission (f35), have ‘how’ here instead of ‘any way’.

²⁶ 95.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘to him’ here. On the basis of 1% the NU omits these words.

²⁷ 55% of the Greek manuscripts, including the best line of transmission (f35), have ‘Raise yourself’ (middle voice) here instead of ‘Arise’ (active voice).

²⁸ 55% of the Greek manuscripts, including the best line of transmission (f35), have ‘Raise yourself’ (middle voice) here instead of ‘Arise’ (active voice).

had been lying down, he departed to the house *that was* his, extolling the God!

26 And, astonishment overtook all together. And, they were extolling the God.

And, they were filled full of fear, saying, “We have seen unexpected *things* today!”

JESUS CALLS LEVI (MATTHEW) TO FOLLOW HIM

27 And, after these things He went out.

And, He gazed *with wonder* at a tax-collector by *the* name of Levi while he was sitting at the custom house.

And, He said to him, “Follow me!”

28 And, leaving the whole of *things*²⁹ behind *and* having risen up, he followed Him³⁰.

JESUS TEACHES WHO THE ONES ARE THAT NEED A
PHYSICIAN

29 And, he made a reception – a great *one* – for Him in the house *that was* his. And, *there* was a throng of tax-collectors – many of *them* – and of others who were reclining *at the meal* with them.

30 And, the Scribes *that were* theirs and the Pharisees³¹ were muttering against the disciples *that were* His, saying, “For what *reason* are you eating and drinking with the tax-collectors and *moral* failures?”

31 And, responding, the Jesus said to them, “The ones who are healthy do not have need of a physician. Rather, the ones having *it* badly *have such a need*.”

32 I did not lasting come to call righteous *ones*. Rather, *to call moral* failures to a change of thinking!”

JESUS ANSWERS CRITICISM AGAINST HIM
BECAUSE HIS DISCIPLES ATE AND DRANK

²⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘the whole of *things*’ here instead of ‘all *things*’.

³⁰ 99.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘he followed’ here. On the basis of 0.7% the NU has ‘he was following’.

³¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Scribes *that were* theirs and the Pharisees’ here instead of ‘Pharisees and the Scribes *that were* theirs’.

³² 99% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as ‘For what *reason* do’ here, making this a question.

³³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘to be fasting’ (present infinitive) here instead of ‘to fast’ (aorist infinitive).

WITHOUT FASTING

33 Now, they said against Him, “For what *reason* do³² the disciples of John fast frequently and they offer prayers? Similarly, also the *disciples* of the Pharisees *do the same*. Now, the *disciples that are* YOURS are eating and drinking!”

34 Now, He said against them, “You are not able to make the sons of the bridegroom to be fasting³³ while the bridegroom is with them, *can you*?”

35 Now, days shall come; and, the Bridegroom might be taken away from them. Then they shall fast in those, the days.”

JESUS POINTS OUT THE HAZARDS

OF COMBINING THINGS WHICH DO NOT BELONG
TOGETHER

36 Now, He was also speaking a parable against them, “No one ³⁴ attaches ³⁵ a *piece* of cloth – *that is*, newly-made *cloth* – upon a *piece* of cloth – *that is*, an old *cloth*, lest both –

➤ it tears³⁶ the newly-made *cloth*, and

➤ the *piece* from the newly-made *cloth* does not harmonize³⁷ with the old *cloth*.

37 And, no one puts wine – *that is*, fresh *wine* – into *wine*-skins - *that is*, old *ones*, lest the fresh wine³⁸ rends the *wine*-skin asunder. And, it is poured out. And, the *wine*-skin is destroyed.

38 Rather, one must put wine – *that is*, fresh *wine* – into a *wine*-skin – *that is*, a newly-made *wine*-skin. And, both are preserved together.³⁹

³⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), do not insert a participle meaning ‘having torn’ in this sentence.

³⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), do not insert the preposition ‘from’ here.

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘tears’ here instead of ‘shall tear’.

³⁷ 79% of the Greek manuscripts, including the best line of transmission (f35), have ‘the piece (implied) from the newly-made cloth does not harmonize’ here. On the basis of 2% the NU has ‘the piece from the newly-made cloth shall not harmonize with’.

³⁸ 84% of the Greek manuscripts, including the best line of transmission (f35), have ‘the fresh wine’ here instead of ‘the wine – *that is*, the fresh wine’.

³⁹ 98.6% of the Greek manuscripts, including the best line of transmission (f35), include ‘And, both are preserved together’

JESUS POINTS OUT THE NATURAL TENDENCY

TO PREFER THE OLD

39 And, no one, drinking old *wine* immediately⁴⁰
afterwards desires fresh *wine*. For, he says, "The old
wine is better⁴¹!"

here. On the basis of 1.2% the NU omits this sentence.

⁴⁰ 96.5% of the Greek manuscripts, including the best line of transmission (f35), include 'immediately' here. On the basis of

1.5% the NU omits this word.

⁴¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include 'better' here instead of 'good'.