

ΚΑΤΑ ΜΑΡΚΟΝ 2

f35

¹ Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν. Καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστίν. ² Καὶ εὐθέως συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν. Καὶ ἐλάλει αὐτοῖς τὸν Λόγον.

³ Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων. ⁴ Καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν. Καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον¹ ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.

⁵ Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

⁶ Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθηήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν· ⁷ Τί οὗτος οὕτως λαλεῖ βλασφημίας; Τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς, ὁ Θεός;

CHAPTER 2

NLET

JESUS WAS SPEAKING THE WORD IN CAPERNAUM

¹ And, again He entered² Capernaum³ after *some* days.

And,⁴ it was heard, "He is at home⁵!" ² And, immediately⁶ 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 paralytic⁷ who was being carried by four *men*. ⁴ And, not being able to come near⁸ Him because of the throng, they unroofed the roof where He was. And, having dug *it* out, they let down the pallet on which⁹ the paralytic was lying.

⁵ Now,¹⁰ having seen the Faith *that* was theirs, the Jesus says to the paralytic, "Son, for you¹¹ the Moral Failures *that* are yours have been lastingly acquitted¹²."

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 blasphemies¹³? Who is able to acquit moral failures except One – *that* is, the God?"

² 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).

³ 98% of the Greek manuscripts, including the best line of transmission (f35) have the spelling 'Capernaum'. The NU has 'Capharnaum'.

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the word 'And,'.

⁵ 98.7% of the Greek manuscripts, including the best line of transmission (f35), have 'at home' instead of 'in house'.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include 'immediately' here.

⁷ 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'.

⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'to come near' instead of 'to bring to'.

⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'on which' instead of 'where'.

¹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'And,'.

¹¹ 92% of the Greek manuscripts, including the best line of transmission (f35), include the Greek pronoun translated as 'for you'. On the basis of 3% the NU omits it.

¹² 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).

¹³ 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'.

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling κράββατον instead of κράββατον.

⁸ Καὶ εὐθέως¹⁴ ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς εἶπεν αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

⁹ Τί ἐστὶν ευκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· Ἀφεώνται σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· Ἔγειραι καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει;

¹⁰ Ἴνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ Ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας— λέγει τῷ παραλυτικῷ· ¹¹ Σοὶ λέγω, Ἔγειραι καὶ ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.

¹² Καὶ ἠγέρθη εὐθέως¹⁵. Καὶ ἄρας τὸν κράβαττον ἐξῆλθεν ἐναντίον πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν Θεὸν λέγοντας ὅτι Οὐδέποτε οὕτως εἶδομεν.

¹³ Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν. Καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν. Καὶ ἐδίδασκεν αὐτούς.

¹⁴ Καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον. Καὶ λέγει αὐτῷ· Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

⁸ And, immediately the Jesus, perceiving by the spirit *that is* His that they, for their part,¹⁶ were reasoning in this way within themselves, said¹⁷ 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 acquitted¹⁸,’ or
- to say, ‘Arise¹⁹! 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 failures²⁰, – He says to the paralytic – ¹¹ “To you I say, ‘Arise²¹! And,²² take up the pallet *that is* yours; and, be going to the house *that is* yours.”

¹² And, he was raised immediately. And,²³ having taken up the pallet, he went out in the presence of²⁴ all, so that all were amazed and were glorifying the God, saying, “We never saw anything like this²⁵!”

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.

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.

¹⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘they, for their part,’.

¹⁷ 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).

¹⁸ 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).

¹⁹ 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).

²⁰ 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’.

²¹ 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).

²² 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’.

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘immediately he was raised. And,...’ instead of ‘he was raised. And, immediately...’.

²⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have a preposition here meaning ‘in the presence of’ instead of a similar preposition meaning ‘in front of’.

²⁵ 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’.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθὺς instead of εὐθέως.

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως instead of εὐθύς.

¹⁵ Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. Ἦσαν γὰρ πολλοὶ. Καὶ ἠκολούθησαν αὐτῷ.

¹⁶ Καὶ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἔλεγον τοῖς Μαθηταῖς αὐτοῦ· Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;

¹⁷ Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ. Ἄλλ’ οἱ κακῶς ἔχοντες. Οὐκ ἦλθον καλέσαι δικαίους. Ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

¹⁸ Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες, καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

JESUS CAME TO CALL MORAL FAILURES TO A CHANGE OF MIND

¹⁵ And, it was happening²⁶ *that* while²⁷ 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 followed²⁸ Him.

¹⁶ And, the Scribes and the Pharisees²⁹, having seen Him eating³⁰ with the tax collectors and moral failures³¹, were saying to the Disciples *that were* His, “Why *is it* that³² He is eating and drinking³³ with tax collectors and moral failures?”

¹⁷ And, having heard *it*, the Jesus says to them, ³⁴ “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*³⁵.”

JESUS TAUGHT ABOUT FASTING

¹⁸ And, the disciples of John and the *disciples* of the Pharisees³⁶ were fasting. And, they come; and, they say to Him, “Why do the disciples of John and the *disciples*³⁷ of the Pharisees fast, but Your disciples do not fast?”

Commented [MK1]:

²⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘it was happening’ instead of ‘it happens’

²⁷ 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*.

²⁸ 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).

²⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘and the Pharisees’ here instead of ‘of the Pharisees’

³⁰ 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’.

³¹ 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’.

³² 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’.

³³ 93.3% of the Greek manuscripts, including the best line of transmission (f35), have both ‘is eating and drinking’ instead of ‘is eating’ only.

³⁴ 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.

³⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘to a change of mind’ here.

³⁶ 93.4% of the Greek manuscripts, including the best line of transmission (f35) have ‘the disciples of the Pharisees’ instead of ‘the Pharisees’.

³⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the disciples’ (‘disciples’ being implied) here instead of ‘the disciples’.

¹⁹ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; Ὅσον χρόνον **μεθ' ἑαυτῶν ἔχουσιν τὸν νυμφίον** οὐ δύνανται νηστεύειν·

²⁰ Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν **ἐκείναις ταῖς ἡμέραις**.

²¹ **Καὶ οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιρράπτει³⁸ ἐπὶ ἱματίῳ παλαιῷ³⁹**· εἰ δὲ μή, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα γίνεται.

²² Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, **ρήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται. Καὶ οἱ ἀσκοὶ ἀπολοῦνται**. Ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς **βλητέον**.

²³ Καὶ ἐγένετο **παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν⁴⁰** διὰ τῶν σπορίμων. Καὶ **ἤρξαντο οἱ μαθηταὶ αὐτοῦ⁴¹** ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυνας.

²⁴ Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε. Τί ποιοῦσιν ἐν τοῖς Σάββασιν ὃ οὐκ ἐξεστίν;

¹⁹ And, the Jesus said to them, “The friends ⁴² of the bridegroom are not able to fast while the bridegroom is with them, *are they?* As long as with themselves they have the bridegroom⁴³, 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 days⁴⁴.”

JESUS TAUGHT THAT THE OLD MUST BE COMPLETELY REPLACED

²¹ And⁴⁵, no one sews a piece of unshrunk cloth upon an old garment; or, else, the integrity of it⁴⁶ – *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*⁴⁷ – bursts⁴⁸ the wineskins; and, the wine pours out. And, the wineskins are ruined⁴⁹.

Rather, one must put⁵⁰ new wine into new wineskins.”

JESUS TAUGHT THE TRUE MEANING OF THE SABBATH LAW

²³ And, it happened that He was going on⁵¹ 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 of⁵² the Sabbaths?”

⁴² ‘friends’ – *literally*, ‘sons’

⁴³ 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’.

⁴⁴ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘in those, the days’ instead of ‘in that, the day’.

⁴⁵ 75% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction ‘And’ here.

⁴⁶ 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).

⁴⁷ 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.

⁴⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘bursts’ instead of ‘shall burst’.

⁴⁹ 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’.

⁵⁰ 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.

⁵¹ 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’.

⁵² 95% of the Greek manuscripts, including the best line of transmission (f35), include the preposition which is translated as ‘in the course of’ here.

³⁸ 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐπιρράπτει instead of ἐπιράπτει.

³⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ἱματίῳ παλαιῷ (dative) instead of ἱμάτιον παλαιόν (accusative). Both can have the locative meaning ‘upon’.

⁴⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν here. On the basis of 3% the NU has αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι.

⁴¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἤρξαντο οἱ μαθηταὶ αὐτοῦ here instead of οἱ μαθηταὶ αὐτοῦ ἤρξαντο.

²⁵ Καὶ αὐτὸς ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; ²⁶ πῶς εἰσῆλθεν εἰς τὸν Οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιαθάρ Ἀρχιερέως καὶ τοὺς ἄρτους τῆς Προθέσεως ἔφαγεν, οὐκ οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς Ἱερεῦσιν⁵³, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

²⁷ Καὶ ἔλεγεν αὐτοῖς· Τὸ Σάββατον διὰ τὸν ἄνθρωπον ἐγένετο οὐχ ὁ ἄνθρωπος διὰ τὸ Σάββατον·

²⁸ Ὡστε Κύριός ἐστιν ὁ Υἱὸς τοῦ ἄνθρώπου καὶ τοῦ σαββάτου.

25 And, He, for His part, was saying⁵⁴ 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; ⁵⁵ not the Man for the sake of the Sabbath.

28 SO, YaHWeH⁵⁶ is the Son of the Man and of the Sabbath!”

⁵⁴ 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'.

⁵⁵ 98.6% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'and' here.

⁵⁶ 'YaHWeH' – The Greek word is the unarticulated word Κύριός, 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.

⁵³ 97% of the Greek manuscripts, including the best line of transmission (f35), have the dative here instead of the accusative.