

Chapter 6

JESUS WAS WITHOUT HONOR IN HIS HOME TOWN

1 And, He went out from there. And, He came¹ to the home-land *that* was His.

And, the disciples *that were* His followed Him.

2 And, when the Sabbath had come, He began to teach in the synagogue.

And, many, hearing *Him*, were astonished, saying,

- “From what source *did* these things *come* to this *man*?” and,
- “What *is* the wisdom – the *wisdom* which was given to Him²?” and,
- “Such ³ mighty works are coming about⁴ by means of the Hands *that are* His!” and,
- 3 “Now, is this One not the carpenter, the son of ⁵ Mary?” and
- “Now⁶, *is He not* a brother of Jacob⁷ and Jose⁸ and Judas and Simon?” and,
- “Are not the sisters *that are* His here with us?”

And, they were being caught in a deathtrap in regard to Him.

4 Now⁹ Jesus was saying to them, “A prophet is not without honor except

- in the homeland *that is* his, and
- among the relatives, and
- in the house *that is* His.”

5 And, He was not unable¹⁰ to do no¹¹ mighty work

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘came’ here instead of ‘comes’.

² 84% of the Greek manuscripts, including the best line of transmission (f35), have ‘Him’ here. On the basis of 1% the NU has ‘this one’.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), do not insert the definite article ‘the’ here.

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have the indicative verb ‘are coming about’ here instead of a participle.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), do not have a definite article before the name ‘Mary’ here.

⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ here instead of ‘And’.

⁷ ‘Jacob’ is the transliteration of the word Ἰακώβου that actually appears here in Greek. It is usually translated, for some reason, as ‘James’.

⁸ 97.7% of the Greek manuscripts, including the best line of transmission (f35), have Ἰωσήφ transliterated as ‘Jose’ here instead of ‘Josetos’ (otherwise transliterated by most as ‘Joses’).

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

¹⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘was...unable’ here instead of ‘was able’.

there; except, laying the Hands on a few feeble people, He healed *them*.

6 And, He was marveling because of their unbelief.

JESUS WAS GOING AROUND THE VILLAGES TEACHING

And, He went around the villages in a circuit, teaching.

JESUS SENT THE TWELVE APOSTLES OUT IN PAIRS

7 And, He calls ‘the Twelve’ to Himself. And, He began to commission them two by two.

And, He was giving them authority over the spirits – *namely*, the unclean *ones*.

8 And, He commanded them that they might take nothing for *the* road, except a staff only –

- no leather pouch *for food*,
- no loaf of flatbread,¹²
- no copper in *their* money belts;

9 rather, *to go*, having been lastingly shod with sandals.

And, *He said*, “Do not put on two tunics.”

10 And, He was saying to them, “Wherever you might enter into a house, be staying there, until whenever you might depart from there.

11 And, such ones¹³, if ever¹⁴ they¹⁵ might not receive¹⁶ you nor listen to you, being ones who are going out from there, shake off the dust under the feet *that* are yours for a testimony against them.

Assuredly I say to you, it shall be more tolerable for Sodom and Gomorrah in a day of judgment than for the city – *namely*, that city!¹⁷

12 And, having gone out,

¹¹ ‘was not unable to do no’ – this unusual series of negations seems to be a negative way of stating that He ‘was able to do only some’.

¹² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘no leather pouch for food, no loaf of flatbread’ here instead of ‘no loaf of flatbread, no leather pouch for food’.

¹³ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘such ones’ here instead of ‘who’.

¹⁴ 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘they’ (a plural subject) here instead of ‘a place’ (a singular subject).

¹⁶ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘might not receive’ (a plural verb) here instead of ‘might not receive’ (a singular verb).

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include this entire sentence instead of omitting it as the NU does.

- they were heralding¹⁸ – *namely*, that they might change *their* thinking¹⁹.¹³ and,
- they were casting out demons – many of *them*, and
- they were anointing many feeble *ones* with oil – and, they were healing *them*!

WHATEVER HAPPENED TO JOHN THE BAPTIST?

14 And, the king – *namely*, Herod – heard of *Him*, for the Name *that is* His had become well-known. And, he was saying²⁰, “John, the one *who was* baptizing, from among dead ones has been raised²¹; and, for this reason, the powers are working in him.”

15 ²² Others were saying, “He is *Elijah*.”

Others were saying, “He is²³ a prophet like one of the Prophets.”

16 Now, having heard *these other assertions*, the²⁴ Herod said²⁵, “This *one* is²⁶ John, whom I, for my part, beheaded. HE²⁷ has been raised from among dead ones²⁸!”

17 For, he – the Herod, having dispatched *his agents*, seized the John. And, he bound him in prison for the sake of Herodias, the wife of Philip, the brother *that was* his. Because, he married her. 18 For, the John was saying to the Herod, “It is not lawful for you to have the wife of the brother *that is* yours.”

¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘were heralding’ here instead of ‘heralded’.

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘they might change their thinking’ (a aorist subjunctive) here instead of ‘they might be changing their thinking’ (a present subjunctive).

²⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘he was saying’ here instead of ‘they were saying’.

²¹ 91.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘from among dead ones has been raised’ here. On the basis of 0.7% the NU ‘has been lastingly raised from among dead ones’.

²² 70% of the Greek manuscripts, including the best line of transmission (f35), do not include a conjunction which has regularly been translated as ‘Now,’ here.

²³ 94% of the Greek manuscripts, including the best line of transmission (f35), include ‘He is’ here.

²⁴ 50% of the Greek manuscripts, including the best line of transmission (f35), include the definite article before ‘Herod’ here.

²⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ here instead of ‘was saying’.

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘is’ here.

²⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘he’ here.

²⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘from among dead ones’ here.

19 Now, the Herodias held *it* against him. And, she was wanting to kill him. And, she was not able. 20 For, the Herod was fearing the John, knowing him *to be* a man *who was* righteous and holy. And, he protected him.

And, while listening to²⁹ him, he was doing³⁰ many things.

And, gladly he was hearing him.

21 And, an opportune day having come, when Herod on his birthday was making³¹ a feast for the dignitaries *that were* his and for the chiliarchs and for the chief *people* of the *region of* Galilee; 22 and, when the daughter *that was* hers – *namely*, the *daughter*³² of the Herodias,

➤ having come in, and

➤ having danced, and

➤ having pleased³³ the Herod and the ones who were reclining *at table* together with him,

the king said to the girl, “Ask me what, if ever, you want; and, I shall give *it* to you.” 23 And, he swore ³⁴ to her, “What, if ever³⁵ ³⁶ you ask me, I shall give you – up to half of my kingdom!”

24 Now, the *girl*³⁷, having gone out, said to the mother *that was* hers, “What shall I ask for myself³⁸?”

Now, the *mother*³⁹ said, “The head of John the

²⁹ 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘while listening to’ here instead of ‘having listened to’.

³⁰ 98.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘was doing’ here instead of ‘was being at a loss’.

³¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘was making’ here instead of ‘made’.

³² 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘hers – namely, the daughter’ here instead of ‘his’. On the basis of 0.4% the NU text makes this girl (Salome) the daughter Herod, which is historically false.

³³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘and having pleased’ (a third aorist participle in this clause) here, instead of an aorist verb and no ‘and’.

³⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘many things’ here.

³⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Whatever’ here instead of ‘If ever’.

³⁶ It seems that there is no Greek manuscript evidence indicating that the word ‘anything’ (τι) is in this sentence.

³⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the girl’ (‘girl’ is intimated by the feminine definite article) here.

³⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘What shall I ask for myself’ (future tense) here instead of ‘What might I ask for myself’ (subjunctive mood).

³⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the woman’ (‘woman’ is intimated

Baptist⁴⁰!”

25 And, having entered immediately with haste before the king, she asked, saying, “I want that to me you might give, at once⁴¹, on a platter, the head of John the Baptist.”

26 And, although having become one who was deeply grieved, the king, because of the oaths and those who were reclining *at table* together with *him*⁴², did not want to refuse her. 27 And, immediately the king, having commissioned an executioner, commanded the head *that was* his to be brought⁴³.

Now,⁴⁴ the *executioner*, having departed, beheaded him in the prison. 28 And, he brought the head *that was* his on a platter. And, he gave it to the girl. And, the girl gave it to the mother *that was* hers.

29 And, having heard *of it*, the disciples *that were* his came. And, they took away the corpse *that was* his. And, they placed it in a tomb.

THE TWELVE APOSTLES RETURNED

30 And, the Apostles were gathering before the Jesus. And, they were announcing to Him all things – both⁴⁵ so much as they did and so much as they taught.

31 And, He said⁴⁶ to them, “You, for your part, come by yourselves to a deserted place and be resting⁴⁷ a little.”

For, those who were coming and those who were going *were* many. And, they were not even having an opportunity to eat.

32 And, they departed toward a deserted place by

the boat⁴⁸ by themselves.

JESUS FED THE FIVE THOUSAND ON THE WORD

33 And, many saw them departing; and, they recognized them⁴⁹. And, they ran together from all of the cities there on foot. And, they came to them. And, they gathered before Him⁵⁰.

34 And, having come out *of the boat*, the Jesus⁵¹, saw a great throng. And, He was moved deeply inside with compassion toward them; because, they were like sheep not having a shepherd. And, He began to teach them many things.

JESUS FED THE FIVE THOUSAND WITH FOOD

35 And, already many hours having passed, the disciples *that were* His, having approached Him, are saying⁵², “The place is DESERTED! And, already *the hour is* late. 36 Release them that, departing into the surrounding country and villages, they might buy *loaves of flatbread* for themselves. For, what they might eat, they do not have⁵³.”

37 Now, responding, the Jesus said to them, “You, for your part, give them *something* to eat.”

And, they say to Him, “Having gone, might we buy two hundred denarii *worth of loaves of flatbread* and might give⁵⁴ them *something* to eat?”

38 Now, the Jesus says to them, “How many *loaves of flat-bread* do you have? Go; and,⁵⁵ see.”

And, when they found out, they say, “Five. And, two fish.”

by the feminine article) here.

⁴⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Baptist’ (a noun) here instead of a participle ‘the one who baptizes’.

⁴¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘to me you might give, at once,’ instead of ‘at once you might give to me’.

⁴² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘reclining at table together with him’ here instead of ‘reclining at table’.

⁴³ 98.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘to be brought’ here instead of ‘to bring’.

⁴⁴ 97.6% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here. On the basis of 1.1% the NU has ‘And’.

⁴⁵ 85% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘both’ here.

⁴⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ here instead of ‘says’.

⁴⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘be resting’ (present tense) here instead of ‘rest’ (aorist tense).

⁴⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘toward a deserted place by the boat’ here instead of ‘by the boat toward a deserted place’.

⁴⁹ 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘them’ here. 48% have ‘Him’. The NU follows the 2% which have neither.

⁵⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘And, they gathered together before Him’ here.

⁵¹ 80% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here. On the basis of 3% the NU omits them.

⁵² 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘are saying’ here instead of ‘were saying’.

⁵³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘For, what they might eat, they do not have’ here. Based on 1% NU has ‘What might they eat?’

⁵⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘might give’ here instead of ‘shall give’.

⁵⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘and,’ here.

39 And, He commanded them to make them all recline company by company on the green grass.
40 And, they were reclining⁵⁶ to eat rank by rank, up to⁵⁷ a hundred and up to fifty.

41 And, having taken the five loaves of flat-bread and the two fish and having looked up toward the Heaven, He blessed and broke up the loaves of flat-bread. And, He was giving the pieces to the disciples that were His, in order that they might set⁵⁸ them before them.

And, He divided the two fish to all.

42 And, they all ate. And, they ate their fill.

43 And, they took up twelve baskets full of fragments⁵⁹ of flatbread and leftovers from the fish.

44 And, those who had eaten the loaves of flatbread were five thousand men.

JESUS WALKED ON THE SEA AND CALMED IT

45 And, immediately He made the disciples that were His to embark into the boat and to go ahead of Him to the other side toward Bethsaida, while He shall send the throng away⁶⁰.

46 And, having bidden them farewell, He departed to the mountain to be praying.

47 And, when evening came, the boat was in the middle of the Sea; and, He Himself was alone on the land.

48 And, He saw⁶¹ them straining at rowing. For, the wind was against them.

And⁶², about the fourth watch of the night He comes toward them, walking upon the Sea. And, He was wanting to pass them by.

49 Now, the Disciples, having seen Him walking

⁵⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'were reclining' here instead of 'reclined'.

⁵⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'up to' here instead of 'about'. The same applies to the next occurrence of 'up to'.

⁵⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'might set' (aorist subjunctive) here instead of 'might be setting' (present subjunctive).

⁵⁹ 98.5 and 97% of the Greek manuscripts, including the best line of transmission (f35), have 'twelve baskets full of fragments' here instead of 'fragments, twelve of baskets full measures'.

⁶⁰ 40% of the Greek manuscripts, including the best line of transmission (f35), have 'shall send...away' (future tense) here. Following 1% of the manuscripts the NU has 'was sending' (imperfect tense). 59% have 'might send' (subjunctive).

⁶¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'he saw' (an aorist verb) here instead of 'having seen' (an aorist participle).

⁶² 99% of the Greek manuscripts, including the best line of transmission (f35), include the word 'And,' here.

upon the Sea, supposed Him to be⁶³ a phantom. And, they cried out! 50 For, they all saw Him. And, they were stirred up.

And, immediately He⁶⁴ talked with them. And, He says to them, "Be of good cheer! 'I, for My part, AM'⁶⁵! Stop being afraid!"

51 And, He went to them into the boat.

And, the wind ceased.

And, they were greatly amazed among themselves – beyond measure!

And, they were marveling⁶⁶. 52 For, they had not understood about the loaves of flat-bread. For⁶⁷, the heart that was theirs was one having been lastingly hardened.

JESUS HEALED MANY IN THE REGION OF GENESARET

53 And, having crossed over, they came to the land⁶⁸ – namely, Genesaret⁶⁹. And, they anchored.

54 And, when they came out of the boat, immediately recognizing Him, 55 people, ones who were running around⁷⁰ through the whole surrounding region⁷¹ – namely, that one –⁷² began to carry about on the pallets the ones who were having it badly to where they were hearing, "There⁷³ He is!"

56 And, wherever He would go – into

⁶³ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'supposed Him to be' here instead of 'supposed that He is'.

⁶⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'and immediately He' here instead of 'Now, the Jesus immediately'.

⁶⁵ 'I, for My part, AM' – This Greek formula is the equivalent to the Hebrew name that the God gave Himself when addressing Moses at the burning bush in the Old Testament.

⁶⁶ 98.7% of the Greek manuscripts, including the best line of transmission (f35), include the words 'And they were marveling' here.

⁶⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'For' here instead of 'But' or 'Rather'.

⁶⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'they came to the land' here instead of 'to the land they came'.

⁶⁹ 30% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Genesaret' here. On the basis of 53% the NU has 'Gennesaret'.

⁷⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have the participial phrase 'Ones who were running around . . .' as the subject of this sentence here instead of an imperfect verb 'They were running around . . .'

⁷¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'surrounding region' instead of 'region'.

⁷² 97% of the Greek manuscripts, including the best line of transmission (f35), do not insert 'and' here.

⁷³ 98.1% of the Greek manuscripts, including the best line of transmission (f35), include the word 'There' here.

- villages or ⁷⁴
- cities or ⁷⁵
- the countryside –

in the market places they were placing⁷⁶ those who were weak.

And, they were begging Him that they might just touch the tassel of the outer garment *that was* His.

And, as many as were ever touching⁷⁷ it were being saved.

⁷⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), do not repeat 'into' here.

⁷⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), do not repeat 'into' here.

⁷⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'they were placing' here instead of 'they placed'.

⁷⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'were ... touching' here instead of 'touched.'