

Chapter 8

JESUS FEEDS THE FOUR THOUSAND WITH FOOD

1 In those days, the throng being great¹ and not having anything *that* they might eat, the Jesus², having called the disciples *that were* His³ to *Himself*, says to them, 2 “I am moved deeply inside with compassion for the throng! Because, already they have now remained with Me *for* days – *indeed*, three of *them*! And, they do not have anything *that* they might eat. 3 And, if ever I send them away with fasting⁴ to a house *that is* theirs, they will become exhausted on the way. For⁵, some of them⁶ are present⁷ from afar.”

4 And, the disciples *that were* His to Him responded, “From where is anyone able to fill THESE⁸ with bread here in the wilderness?”

5 And, He was putting the question to⁹ them, “How many *loaves of flat-bread* do you have?”

Now, the *disciples* were saying¹⁰, “Seven.”

6 And, He commanded¹¹ the throng to recline on the ground. And, having taken the seven *loaves of flat-bread* and¹² having given thanks, He broke *them*. And, He was giving *them* to the disciples *that were* His

¹ 90.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘great’ (using an unusual Greek word for ‘great’) here instead of ‘again great’ (using the usual Greek word for ‘great’).

² 90% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the word that is translated as ‘that were His’ here.

⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘with fasting’ (dative) instead of ‘fasting’ (accusative).

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘For’ instead of ‘And’.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘of them’ instead of ‘of them from’ (which would duplicate the ‘from’ already in the adverb that follows).

⁷ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘are present’ (present tense) instead of ‘have lastingly been present’ (perfect tense).

⁸ ‘THESE’ - Words in UPPERCASE LETTERS are emphasized in the Greek text by their placement in the sentence. This word actually comes at the beginning of this sentence.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘He was putting the question to’ instead of ‘He was asking’. These verbs are cognates and have a similar meaning.

¹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘were saying’ instead of ‘they said’.

¹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘commanded’ instead of ‘commands’.

¹² 40% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘and’ here.

in order that they might set¹³ *them* out before *them*. And, they set *them* out before the throng.

7 And, they were having a few small fish. And, having blessed *them*, He said to set them¹⁴ also before *them*.

8 Now,¹⁵ they ate. And, they were filled.

And, they took up what was left over of broken pieces – seven large baskets!

9 Now, the ones who had eaten¹⁶ were about four thousand.

And He sent them away,

JESUS GOES TO THE DISTRICT OF DALMANUTHA

10 And, immediately, having embarked into the boat with the disciples *that were* His, He came to the parts of Dalmanutha.

JESUS REFUSES TO GIVE THE PHARISEES A SIGN

11 And, the Pharisees came out. And they began to dispute with Him, seeking from Him a sign from the Heaven, testing Him.

12 And, having sighed deeply in the spirit *that was* His, He says, “Why is the generation – *namely* this generation – seeking after¹⁷ a sign? Assuredly, I say to you, if a sign shall be given to the generation – *namely* this generation, . . .”

13 And, having left them, having again embarked¹⁸ into a boat¹⁹, He departed to the other side.

JESUS QUESTIONS HIS DISCIPLES ON THE WAY TO BETHSAIDA

14 And, the disciples *that were* His²⁰ forgot to take *loaves of flat-bread*. And, they did not have more than one *loaf of flat-bread* with themselves in the boat.

¹³ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘might set’ here instead of ‘might be setting’.

¹⁴ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘them’ here. On the basis of 0.5% the NU has ‘these’.

¹⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ instead of ‘And,’

¹⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the ones who had eaten’ here instead of ‘they’.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘seeking after’ instead of ‘seeking’.

¹⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘having again embarked’ instead of ‘again having embarked’.

¹⁹ 62.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘into a boat’ here. On the basis of 0.4% the NU omits this prepositional phrase.

²⁰ 35% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the disciples that were His’ here.

15 And, He was charging them, saying, "Look out! Watch out for the leaven of the Pharisees and for the leaven of Herod!"

16 And, they were reasoning among themselves, ones who were saying²¹, "*He says this* because we do not have²² *loaves of flat-bread*."

17 And, the Jesus²³, knowing *this*, says to them,

- "Why are you reasoning that *I say this* because you do not have *loaves of flat-bread*? –
- Do you not yet perceive or understand?
- Do you still²⁴ have the heart *that is* yours that has been lastingly hardened?
- 18 Having eyes, do you not see? And,
- having ears, do you not hear? And,
- do you not remember?
- 19 When I broke the five *loaves of flat-bread* for the five thousand, how many baskets full of fragments did you take up?"

They say to Him, "Twelve."

- 20 "Now,²⁵ when *I broke* the seven for the four thousand, how many large baskets full of fragments did you take up?"

Now, the *disciples* said²⁶, "Seven."

- 21 And, He says²⁷ to them, "How *is it that* you do not yet²⁸ understand?!"

JESUS CAUSES A BLIND MAN TO SEE

22 And, He comes²⁹ to Bethsaida.

And, they are bringing to Him a blind *man*. And, they are begging Him in order that He might touch him.

23 And, having taken the hand of the blind *man*, He led him out³⁰ away from the village.

And, having spit into the eyes *that were* his and having laid the Hands on him, He is asking him if he sees anything³¹.

24 And, having looked up, he was saying, "I see the People, that I perceive as trees who are walking around!"

25 Then, again He laid the Hands upon the eyes that were His.

And, He made him to look up³². And, he was restored³³. And, he looked at³⁴ everything with clarity.

26 And, He sent him off to the³⁵ house *that was* his, saying, "Neither enter into the village, nor tell anyone in the village³⁶."

JESUS QUESTIONS HIS DISCIPLES ABOUT HIS IDENTITY

27 And, the Jesus and the disciples *that were* His went out to the villages of Caesarea, a *city* of the Philip³⁷.

And, on the road He was asking the disciples *that were* His, saying to them, "Who are the People saying *that I am*?"

28 Now, the *disciples* responded³⁸,

- " 'John the Baptist;' and others,
- 'Elijah;' now, *still* others,
- 'One of the Prophets.'"

29 And, He says to them³⁹, "Now, you, for your part, Who are you saying *that I am*?"

³⁰ 98.8% of the Greek manuscripts, including the best line of transmission (f35), have 'led . . . out' here instead of 'carried . . . out'.

³¹ 98.9% of the Greek manuscripts, including the best line of transmission (f35), have 'if he sees anything' here instead of 'Do you see anything?'.

³² 98% of the Greek manuscripts, including the best line of transmission (f35), have 'made him to look up' here instead of 'stared with eyes wide open'.

³³ 75% of the Greek manuscripts, including the best line of transmission (f35), have 'he was restored' (a passive aorist verb) here. On the basis of 1% the NU has 'He restored' (an active aorist verb).

³⁴ 53% of the Greek manuscripts, including the best line of transmission (f35), 'looked at' here, 45% have 'looked up at', and 1% has 'was looking at', which reading the NU accepts.

³⁵ 70% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

³⁶ 97.3% of the Greek manuscripts, including the best line of transmission (f35), include 'nor tell anyone in the village' here.

³⁷ 'Philip' – that is, Herod's brother, who ruled this area.

³⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'responded' instead of 'said to Him, saying'.

³⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'says to them' instead of 'asked them'.

²¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the participle translated as 'ones who were saying' here.

²² 98% of the Greek manuscripts, including the best line of transmission (f35), have 'we do not have' instead of 'they do not have'.

²³ 99.6% of the Greek manuscripts, including the best line of transmission (f35), include the words 'the Jesus' here.

²⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the word 'still' here.

²⁵ 95.9% of the Greek manuscripts, including the best line of transmission (f35), include the word 'Now,' here.

²⁶ 98.2% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, the Disciples said' here instead of 'And, they are saying to Him'.

²⁷ 50% of the Greek manuscripts, including the best line of transmission (f35), have 'He says' here instead of 'He was saying'.

²⁸ 40% of the Greek manuscripts, including the best line of transmission (f35), have 'How is it that you do not yet' here, 55% have 'How do you not', and 4% (which the NU follows) have 'Do you not yet'.

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'He comes' here instead of 'they come'.

Now,⁴⁰ responding, the Peter says to Him, “YOU, for Your part, are the Anointed One!”⁴¹

30 And, He strictly warned them in order that they might not speak to anyone about Him.

JESUS FORETELLS HIS OWN DEATH AND RESURRECTION

31 And, He began to teach them that it was necessary for the Son of the Man –

- to suffer many things, and
- to suffer rejection from⁴²
 - the Elders, and
 - the⁴³ Chief Priests, and
 - the⁴⁴ Scribes, and
- to be killed, and
- after three days to rise up.

32 And, He was speaking the Word FRANKLY.

And, taking Him aside to himself, he – the Peter⁴⁵ – began to rebuke Him.

33 Now, the *Jesus*, having turned around and having seen the disciples *that were* His, rebuked the⁴⁶ Peter, saying⁴⁷, “Go behind Me, satan⁴⁸! Because, you are not thinking the things of the God. Rather, the things of the People.”

JESUS EXPLAINS THE COST OF FOLLOWING HIM

34 And, having called the throng to *Himself* together with the disciples *that were* His, He said to them, “Let anyone who⁴⁹ wants to be following after Me:

- disown himself, and
- take up the cross *that is* his, and
- be following Me.

35 For, who might ever⁵⁰ want to save the psyche⁵¹ *that is* his will lose it. Now, whoever loses the psyche *that is* His on account of Me and the Excellent Announcement, this one⁵² shall save it.

36 For, what shall it profit⁵³ a person, if ever he might gain the whole *Created Order*⁵⁴ and he might suffer the loss of⁵⁵ the psyche *that is* His?

37 Or, what might a person give⁵⁶ in exchange for the psyche *that is* His?

38 For, who, if ever he might be ashamed of Me and the Words *that are* MINE in the generation – *namely*, this one, the adulterous and morally failing *generation*, also the Son of the Man will be ashamed of him, whenever He might come in the Glory of the Father *that is* His with the *heavenly* messengers⁵⁷ – *namely*, the holy ones.”

⁴⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here. On the basis of 1% the NU omits it.

⁴¹ ‘Anointed One’ is a translation of a Greek noun which is usually transliterated as ‘Christ.’ This word is one of many titles used in the Old Testament to refer to the savior of mankind that God had promised from the beginning. He was anointed to be a prophet, a priest, and a king.

⁴² 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘from’ here instead of ‘by’.

⁴³ 70% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁴⁴ 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁴⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘he – the Peter’ here instead of ‘the Peter, he’.

⁴⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the definite article ‘the’ before Peter’s name here. Based on 0.5% the NU excludes it.

⁴⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have the participle ‘saying’ here instead of ‘and, He says’.

⁴⁸ ‘satan’ is a transliteration of a Hebrew word which means ‘adversary’. Often it refers to God’s chief adversary. Here Peter is talking as an adversary of God’s gracious purpose.

⁴⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘anyone who’ here instead of ‘if anyone’.

⁵⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘who might ever’ here instead of ‘who, if ever he might’.

⁵¹ ‘psyche’ – a transliteration of the Greek word, meaning the inner, immaterial part of one’s being which gives life, thinks, decides, and feels.

⁵² 90% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun ‘this one’ here.

⁵³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall it profit’ here instead of ‘is it profiting’.

⁵⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever he might gain the whole *Created Order*’ instead of ‘to gain the whole *Created Order*’.

⁵⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘he might suffer the loss of’ here instead of ‘to suffer the loss of’, which the NU prefers.

⁵⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Or, what might a person give’ here instead of ‘For, what might a person give’.

⁵⁷ ‘heavenly messengers’ – the meaning of the Greek noun which is generally translated and transliterated as ‘angels’. Such messenger may be divine, human, or even demonic.