

MATTHEW 14

NLET

WHATEVER HAPPENED TO JOHN THE BAPTIST?

1 At that – *that is*, the particular time – Herod the Tetrarch heard the report about Jesus. 2 And, he said to the servants, *that were* his, “This is John the Baptist. He, *for his part*, has been raised from among the dead ones; and, for this reason the *divine* powers are operating in connection with him.

3 For, the Herod, having seized the John, bound him; and, he put *him* in prison¹ on account of Herodias, the wife of Philip, the brother *that was* his. 4 For, the John was saying to him, “*It is not* permissible for you to have her!”

5 And, although wanting to kill him, he feared for himself² the throng. Because, it held him as a prophet.

6 Now, while celebrating³ *one of the* birthdays of the Herod, the daughter of Herodias danced in the midst of *them*. And, she pleased the Herod, 7 for which reason with an oath he agreed to give to her whatever she might ask.

8 Now, having been urged on by the mother *that was* hers, “Give to me,” she keeps on saying, “as follows: upon a platter, the head, of John the Baptist!”

9 And, the king was grieved.⁴

However,⁵ on account of the oaths and the ones who were reclining together *at table* with *him*, he ordered *it* to be done.

10 And, having sent *someone*, he beheaded the⁶ John in the prison.

11 And, the head *that was* his was carried on a platter. And, it was given to the little girl. And, she carried *it* to the mother *that was* hers.

12 And, having come forward, the disciples *that were* his took the body⁷. And, they buried it⁸.

And, having come, they announced *it* to the Jesus.

13 And, having heard *this*, the Jesus withdrew from there in a boat to a deserted place by Himself.

JESUS HEALS THE SICKLY ONES AMONG A GREAT THRONG

And,⁹ having heard *of it*, the throng followed Him on foot from the cities.

14 And, having come out, the Jesus¹⁰ saw a great throng. And, He was moved deeply inside because of them. And, He healed the sickly *ones that were* theirs.

JESUS FEEDS THE GREAT THRONG

WITH FIVE LOAVES OF FLATBREAD AND TWO FISH

15 Now, when evening came about, the disciples *that were* His¹¹ approached Him, saying, “The place is desolate. And, the daytime has already passed by. Release the throngs in order that, having departed into the the villages, they might buy food for themselves.”

16 Now, the Jesus said to them, “They do not have need to depart. You, *for your part*, give them *something* to eat.”

17 Now, the *disciples* were saying to Him, “We do not have *anything* here except five *loaves of flatbread* and two fish.”

18 Now, the Jesus said, “Bring them to me here¹².”

19 And,

➤ having ordered the throngs to recline *to eat* on the pastures¹³,

¹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘put him in prison’ here instead of ‘in prison put him away’.

² 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘feared for himself’ (an aorist middle verb) here instead of ‘was frightened by’ (an aorist passive verb).

³ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘while celebrating’ (a genitive plural participle) here instead of ‘when coming about’ (a dative plural participle of a different verb).

⁴ 98.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘was grieved.’ (an aorist passive verb) here instead of ‘although having been grieved,’ (an aorist passive participle).

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘However,’ here.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

Curiously, although the manuscripts *ℵ* and *B* which are generally

preferred by the NU do not include it, the NU does include it here.

⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘body’ here instead of ‘corpse’.

⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘it’ here instead of ‘him’.

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction ‘And,’ here instead of ‘Now,’.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

¹¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

¹² 98.8% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘them ... here’ here instead of ‘here ... them’.

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

- having taken the five *loaves of flatbread* and the two fish,
- having looked up into the Heaven,
He praised God.

And, having broken *them* up, He gave to the disciples the *loaves of flatbread*. And, the disciples gave *them* to the throngs.

20 And, all ate. And, they were fed full.

And, they picked up what remained of the fragments – twelve baskets full!

21 Now, the ones who were eating were men – about five thousand – not including women and children!

JESUS SENDS THE DISCIPLES AND THE THROG AWAY
SO THAT HE CAN PRAY ALONE

22 And, immediately the Jesus¹⁴ compelled the disciples *that were* His¹⁵ to embark into the¹⁶ Boat and to go ahead of Him to the other side, while He dismissed the throngs.

23 And, having dismissed the throngs, He went up to the mountain by Himself to pray.

Now, when evening had come about, He was alone there.

JESUS AND PETER WALK ON WATER

24 Now, the Boat was already in the middle of the Sea¹⁷, being tortured by the waves. For, the wind was contrary.

25 Now, during the fourth watch of the night¹⁸ the Jesus¹⁹ departed²⁰ toward them, walking on the Sea.

26 And, having seen Him walking on the Sea, the disciples²¹ were disturbed, saying, “It is an apparition!” And, because of fear they cried out.

27 Now, immediately the Jesus²² spoke to them, saying, “Keep on being courageous! I Am!²³ Stop fearing!”

28 Now, having responded, the Peter said²⁴, “Lord, if it is YOU, order me to come to you upon the waters.”

29 Now, the Jesus said, “Come.”

And, having disembarked from the boat, the²⁵ Peter walked on the waters to go toward the Jesus²⁶.

30 Now, while watching the gale – *that is*, a strong one²⁷ – he was frightened. And, being one who was beginning to drown, he screamed, ‘Lord, save me!’

31 And, immediately²⁸ the Jesus, having extended the Hand, laid hold of him. And, He says to him, “*Man* of such little faith! For what reason did you doubt?”

JESUS STILLS THE STORM

32 And, after they embarked into²⁹ the Boat, the wind abated.

33 Now, the *disciples* in the Boat, having come forward³⁰, prostrated *themselves* before Him, saying, “Truly You are of God a son!”

¹⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

¹⁵ 30% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

¹⁶ The best line of transmission (f35), includes the definite article ‘the’ here.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘was in the middle of the Sea’ here instead of ‘was keeping stadia – that is, many of them – away from the land’.

¹⁸ ‘the fourth watch of the night’ – that is, the period from 3:00 to 6:00 in the morning.

¹⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

²⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘departed’ here instead of ‘came’.

²¹ 94.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, having seen Him ..., the disciples’ here instead of ‘Now, the disciples, having seen Him,’.

²² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘to them the Jesus’ here instead of ‘the Jesus to them’.

²³ ‘I Am’ – The Greek could be simply translated as ‘I, for My part, am’. However, in the New Testament, these words Ἐγώ Εἰμι are often the Greek translation of the Hebrew name for God that was revealed to Moses in Exodus 3:14. In this context it is likely that

Jesus was assuring His disciples by announcing to them that He is this God. Consider their subsequent assessment of Him in verse 33.

²⁴ 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Peter said’ here. On the basis of 70% the NU has ‘to Him the Peter said’.

²⁵ 99.8% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. The NU omits it on the basis of three manuscripts (X, B, and D).

²⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), continue this sentence with the infinitive phrase ‘to go toward the Jesus’ here instead of beginning a new clause ‘and, he went toward the Jesus’.

²⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the adjective ‘that is, a strong one’ here. Curiously, although the manuscripts X and B, which are generally preferred by the NU, do not include it, the NU includes it here, too.

²⁸ 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, immediately’ here instead of ‘Now, immediately’.

²⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘after they embarked into’ here instead of ‘after they went up into’.

³⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), include the participle translated as ‘having come forward’ here.

JESUS HEALS ALL WITH AILMENTS

IN THE LAND OF GENNESARET

34 And, having gone across *the* Sea, they went into³¹ the land ³² of Gennesaret.

35 And, having recognized Him, the men of the place – *that is*, that *place* – sent *word* out into all the countryside round about – *that is*, that *countryside*. And, they brought to Him all the ones having *it* badly.

36 And, they were beseeching him that also they might ever³³ touch the fringe of the outer garment *that* was His. And, as many as touched *it* were brought safely through *their ailment* to recovery.

³¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'into' here instead of 'toward'.

³² 98% of the Greek manuscripts, including the best line of

transmission (f35), do not include the preposition 'into' (εἰς) here.

³³ 35% of the Greek manuscripts, including the best line of transmission (f35), include the contraction translated as 'also ... ever' here.