

KATA MATΘAION 14
f35

¹ Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ Τετραάρχης τὴν ἀκοὴν Ἰησοῦ. ² Καὶ εἶπεν τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής. Αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

³ Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν. Καὶ ἔθετο ἐν φυλακῇ¹ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. ⁴ Ἐλεγεν γὰρ αὐτῷ ὁ Ἰωάννης². Οὐκ ἔξεστίν σοι ἔχειν αὐτήν.

⁵ Καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβείτο³ τὸν ὄχλον. Ὅτι ὡς προφήτην αὐτὸν εἶχον. ⁶ Γενεσίων⁴ δὲ ἀγομένων⁵ τοῦ Ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ. Καὶ ἤρρεσεν τῷ Ἡρώδῃ, ⁷ ὅθεν μετὰ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται.

⁸ Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς· Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

⁹ Καὶ ἐλυπήθη⁶ ὁ Βασιλεὺς. Διὰ δὲ⁷ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι.

¹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ἔθετο ἐν φυλακῇ here instead of ἐν φυλακῇ ἀπέθετο.

² 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order αὐτῷ ὁ Ἰωάννης here instead of ὁ Ἰωάννης αὐτῷ.

³ 20% of the Greek manuscripts, including the best line of transmission (f35'), have ἐφοβείτο (an aorist middle voice verb) here instead of ἐφοβήθη ((an aorist, passive verb)).

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have Γενεσίων (a genitive, plural noun) here instead of γενεσίῳ (a dative, plural noun).

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἀγομένων (a genitive, plural participle) here instead of γενομένοις (a dative, plural participle of a different verb).

⁶ 98.7% of the Greek manuscripts, including the best line of transmission (f35), ἐλυπήθη (an aorist passive verb) here instead of λυπηθεῖς (an aorist passive participle).

⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction δὲ

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 prison⁸ on account of Herodias, the wife of Philip – the brother *that was* his. 4 For, to him the John was saying, “*It is not* permissible for you to have her!”

5 And, although wanting to kill him, he feared for himself⁹ the throng. Because, it held him as a prophet.

6 Now, while celebrating¹⁰ *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.¹¹

However,¹² on account of the oaths and the ones who were reclining together *at table* with *him*, he ordered *it* to be done.

here.

⁸ 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’.

⁹ 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).

¹⁰ 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).

¹¹ 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).

¹² 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘However,’ here.

¹⁰ Καὶ πέμψας ἀπεκεφάλισεν τὸν¹³ Ἰωάννην ἐν τῇ φυλακῇ.

¹¹ Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ. Καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.

¹² Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα¹⁴ καὶ ἔθαψαν αὐτό¹⁵.

Καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

¹³ Καὶ ἀκούσας¹⁶ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.

Καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

¹⁴ Καὶ ἐξελθὼν ὁ Ἰησοῦς¹⁷ εἶδεν πολὺν ὄχλον. Καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς. Καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

¹⁵ Ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ¹⁸ λέγοντες· Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἥδη παρήλθεν.

Ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.

¹⁶ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

¹⁷ Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

¹⁸ Ὁ δὲ εἶπεν· Φέρετέ μοι αὐτούς ὧδε¹⁹.

¹³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὸν here. Curiously, although the manuscripts X and B which are generally preferred by the NU do not include it, the NU does include it here.

¹⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have σῶμα here instead of πτῶμα.

¹⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have αὐτό here instead of αὐτόν.

¹⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ ἀκούσας here instead of Ἀκούσας δὲ.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include the name ὁ Ἰησοῦς here.

¹⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

¹⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order αὐτούς ὧδε here instead of ὧδε αὐτούς.

¹⁰ And, having sent someone, he beheaded the²⁰ 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 body²¹. And, they buried it²².

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

¹³ And, having heard²³ *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, having heard *of it*, the throng followed Him on foot from the cities.

¹⁴ And, having come out, the Jesus²⁴ 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 His²⁵ 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 a need to depart. You, *for your parts*, 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 here²⁶."

²⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here. Curiously, although the manuscripts X and B which are generally preferred by the NU do not include it, the NU does include it here.

²¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'body' here instead of 'corpse'.

²² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'it' here instead of 'him'.

²³ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'And, having heard' here instead of 'Now, having heard'.

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the name 'the Jesus' here.

²⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that were His' here.

²⁶ 98.8% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'them ... here' here instead of 'here ... them'.

¹⁹ Καὶ
 κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦς
 χορτοῦς²⁷,
 λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
 ἰχθύας,
 ἀναβλέψας εἰς τὸν οὐρανὸν
 εὐλόγησεν.
 Καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς
 ἄρτους. Οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
²⁰ Καὶ ἔφαγον πάντες. Καὶ ἐχορτάσθησαν.
 Καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων
 δώδεκα κοφίνους πλήρεις.
²¹ Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὥσει
 πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

²² Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς²⁸ τοὺς
 μαθητὰς αὐτοῦ²⁹ ἐμβῆναι εἰς τὸ³⁰ πλοῖον
 καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ
 ἀπολύσῃ τοὺς ὄχλους.
²³ Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ
 ὄρος κατ' ἰδίαν προσεύξασθαι.
 ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ.

²⁴ Τὸ δὲ Πλοῖον ἤδη μέσον τῆς Θαλάσσης
 ἦν³¹, βασανιζόμενον ὑπὸ τῶν κυμάτων. Ἦν
 γὰρ ἐναντίος ὁ ἄνεμος.

²⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have τοὺς χορτοῦς here instead of τοῦ χορτοῦ.

²⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), include the name ὁ Ἰησοῦς here.

²⁹ 30% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

³⁰ The best line of transmission (f35), includes the definite article τὸ here.

³¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have μέσον τῆς θαλάσσης ἦν here instead of σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν.

¹⁹ And,
 ➤ having ordered the throngs to recline *to eat* on the pastures³²,
 ➤ 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*. Now, 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 Jesus³³ compelled the disciples *that were His*³⁴ to embark into the³⁵ 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 Sea³⁶, being tortured by the waves. For, the wind was contrary.

³² 96% of the Greek manuscripts, including the best line of transmission (f35), have 'the pastures' here instead of 'the pasture'.

³³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the name 'the Jesus' here.

³⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that were His' here.

³⁵ The best line of transmission (f35), includes the definite article 'the' here.

³⁶ 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'.

²⁵ Τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθεν³⁷ πρὸς αὐτοὺς ὁ Ἰησοῦς³⁸ περιπατῶν ἐπὶ τῆς θαλάσσης³⁹.

²⁶ Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ⁴⁰ ἐπὶ τῇ θαλάσῃ⁴¹ περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμά ἐστιν. Καὶ ἀπὸ τοῦ φόβου ἔκραξαν.

²⁷ Εὐθέως⁴² δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς⁴³ λέγων· Θαρσεῖτε. Ἐγὼ Εἰμι. Μὴ φοβεῖσθε.

²⁸ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν⁴⁴. Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σέ⁴⁵ ἐπὶ τὰ ὕδατα.

²⁹ Ὁ δὲ εἶπεν· Ἐλθέ.

Καὶ καταβὰς ἀπὸ τοῦ Πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν⁴⁶ πρὸς τὸν Ἰησοῦν.

³⁰ Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη. Καὶ ἄρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· Κύριε, σῶσόν με.

²⁵ Now, during the fourth watch of the night⁴⁷ the Jesus⁴⁸ departed⁴⁹ toward them, walking upon the Sea.

²⁶ And, having seen Him walking upon the Sea, the disciples⁵⁰ were disturbed, saying, “It is an apparition!” And, because of the fear they cried out.

²⁷ Now, immediately to them the Jesus⁵¹ spoke, saying, “Keep on being courageous! I Am!⁵² Stop fearing!”

²⁸ Now, having responded, the Peter said⁵³, “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, the Peter walked on the waters to go toward the Jesus⁵⁴.

³⁰ Now, while watching the gale – *that is*, a strong one⁵⁵ – he was frightened. And, being one who was beginning to drown, he screamed, saying, ‘Lord, save me!’

³⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have ἀπῆλθεν here instead of ἦλθεν.

³⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the name ὁ Ἰησοῦς here.

³⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have τῆς θαλάσσης (a genitive noun phrase) here instead of τὴν θάλασσαν (an accusative noun phrase).

⁴⁰ 94.4% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ here instead of Οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν.

⁴¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have τὴν θάλασσαν (a accusative noun phrase) here instead of τῆς θαλάσσης (an genitive noun phrase).

⁴² 97.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Εὐθέως here instead of Εὐθὺς.

⁴³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order αὐτοῖς ὁ Ἰησοῦς here. On the basis of one manuscript (B) the NU has ὁ Ἰησοῦς αὐτοῖς.

⁴⁴ 25% of the Greek manuscripts, including the best line of transmission (f35), have ὁ Πέτρος εἶπεν here. On the basis of 70% the NU has αὐτῷ ὁ Πέτρος εἶπεν.

⁴⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order πρὸς σέ ἐλθεῖν here instead of ἐλθεῖν πρὸς σέ.

⁴⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), continue this sentence with the infinitive ἐλθεῖν here instead of καὶ ἦλθεν.

⁴⁷ ‘the fourth watch of the night’ – *that is*, the period from 3:00 to 6:00 in the morning.

⁴⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

⁴⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘departed’ here instead of ‘came’.

⁵⁰ 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,’.

⁵¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘to them the Jesus’ here. On the basis of one manuscript (B) the NU has ‘the Jesus to them’.

⁵² ‘I Am’ – The Greek could be simply translated as ‘I, for My part, am’.

However, in the New Testament, these words Ἐγὼ 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.

⁵³ 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’.

⁵⁴ 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’.

⁵⁵ 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 N and B, which are generally preferred by the NU, do not include it, the NU includes it here, too.

³¹ Καὶ εὐθέως⁵⁶ δὲ ὁ Ἰησοῦς ἐκτείνας τὴν Χεῖρα ἐπέλαβετο αὐτοῦ. Καὶ λέγει αὐτῷ· Ὀλιγόπιστε. Εἰς τί ἐδίστασας;

³² Καὶ ἐμβάντων⁵⁷ αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.

³³ Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες⁵⁸ προσεκύνησαν αὐτῷ λέγοντες· Ἀληθῶς Θεοῦ υἱὸς εἶ.

³⁴ Καὶ διαπεράσαντες ἦλθον εἰς⁵⁹ τὴν γῆν ⁶⁰ Γεννησαρέτ.

³⁵ Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην. Καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας.

³⁶ Καὶ παρεκάλουν αὐτὸν ἵνα **καὶ**⁶¹ μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. Καὶ ὅσοι ἦσαν διεσώθησαν.

³¹ Now, immediately⁶² 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 embarked⁶³ into the Boat, the wind abated.

³³ Now, the *disciples* in the Boat, having come⁶⁴, prostrated *themselves* before Him, saying, “Truly You are of God a son!”

JESUS HEALS ALL WITH AILMENTS

IN THE LAND OF GENNESARET

³⁴ And, having gone across *the* Sea, they went into⁶⁵ the land ⁶⁶ 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 ever⁶⁷ touch the fringe of the outer garment *that was* His. And, as many as touched *it* were brought safely through *their ailment* to recovery.

⁵⁶ 20% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ εὐθέως here instead of Εὐθέως δὲ.

⁵⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἐμβάντων here instead of ἀναβάντων.

⁵⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), include the participle ἐλθόντες here.

⁵⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the preposition ‘into’ here instead of ἐπὶ.

⁶⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition εἰς here.

⁶¹ 35% of the Greek manuscripts, including the best line of transmission (f35), include the crasis καὶ here.

⁶² 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, immediately’ here instead of ‘Now, immediately’.

⁶³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘after they embarked’ here instead of ‘after they went up’.

⁶⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), include the participle translated as ‘having come’ here.

⁶⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘into’ here instead of ‘toward’.

⁶⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘into’ here.

⁶⁷ 35% of the Greek manuscripts, including the best line of transmission (f35), include the contraction translated as ‘also ... ever’ here.