

KATA MATΘAION 15
f35

NLET

JESUS CHIDES THE SCRIBES AND PHARISEES FOR PREFERRING
THE INJUNCTIONS OF MEN OVER THE INJUNCTIONS OF GOD

1 Then, the *ones*⁸ from Jerusalem – *that is*, Scribes and Pharisees⁹ – are approaching the Jesus, saying, 2 “For what *reason* do the disciples *that are* Yours bypass the Tradition of the Elders? For, they do not keep on washing the hands *that are* theirs¹⁰, whenever they might eat bread!”

3 Now, the *Jesus*, responding, said to them, “For what *reason* also do you, *for your part*, bypass the Injunction of the God by means of the Tradition *that is* yours?!”

4 For, the God enjoined, saying¹¹, “**Keep on honoring the father and the mother;**”¹² and “**Let the one who keeps on speaking maliciously of father or mother be terminated.**”¹³

5 Now, You, *for your parts*, are saying, “Who ever might say to the father or to the mother, “*It is an offering to God – that is*, what, if ever, from me you might be benefitted.” 6 And,¹⁴ by no means might you honor¹⁵ the father *that is* yours; or, the mother¹⁶. And, you cancel the Injunction¹⁷ of the God by means of the Tradition *that is* yours.

¹ Τότε προσέρχονται τῷ Ἰησοῦ οἱ¹ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι² λέγοντες, ² Διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν Παράδοσιν τῶν Πρεσβυτέρων; Οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν.
³ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν Ἐντολὴν τοῦ Θεοῦ διὰ τὴν Παράδοσιν ὑμῶν;
⁴ Ὁ γὰρ Θεὸς ἐνετείλατο λέγων³. Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί· Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·
⁵ Ὑμεῖς δὲ λέγετε· Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· Δῶρον. ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς. ⁶ Καί⁴ οὐ μὴ τιμήσῃ⁵ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα⁶. Καὶ ἡκυρώσατε τὴν Ἐντολὴν⁷ τοῦ Θεοῦ διὰ τὴν Παράδοσιν ὑμῶν.

Matthew 15

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article οἱ here.

² 97% of the Greek manuscripts, including the best line of transmission (f35), have γραμματεῖς καὶ Φαρισαῖοι here instead of Φαρισαῖοι καὶ γραμματεῖς.

³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ἐνετείλατο λέγων here instead of εἶπεν.

⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction Καὶ here.

⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have τιμήσῃ (an aorist subjunctive verb) here instead of τιμήσει (an indicative, future tense verb).

⁶ 25% of the Greek manuscripts, including the best line of transmission (f35), include the words ἢ τὴν μητέρα here. 74.5% have 'or, the mother that is his'. On the basis of three manuscripts (X, B, and D) the NU omits the reference to mothers entirely.

⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have τὴν Ἐντολὴν here

instead of τὸν Λόγον.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as 'the ones' here.

⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'Scribes and Pharisees' here instead of 'Pharisees and Scribes'.

¹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that is theirs' 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.

¹¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'enjoined, saying' here instead of 'said'.

¹² A reference to Deuteronomy 5:16

¹³ A reference to Exodus 21:17

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'And,' here.

¹⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'might you honor' (an aorist, subjunctive verb) here instead of 'shall you honor' (a future, indicative tense verb).

¹⁶ 25% of the Greek manuscripts, including the best line of transmission (f35), include the words 'or, the mother' here. 74.5% have 'or, the mother that is his'. On the basis of three manuscripts (X, B, and D) the NU omits the reference to mothers entirely.

¹⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'the Injunction' here instead of 'the Word'.

⁷ Ὑποκριταί, καλῶς προεφήτευσεν¹⁸ περὶ ὑμῶν Ἡσαΐας λέγων· ⁸ Ἐγγίζει μοι¹⁹ ὁ Λαὸς οὗτος τῷ στόματι αὐτῶν καὶ²⁰ τοῖς χεῖλεσίν με τιμᾷ. Ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

⁹ Μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

¹⁰ Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς· Ἀκούετε. Καὶ συνίετε.

¹¹ Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον. Ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.

¹² Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ²¹ εἶπον²² αὐτῷ· Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;

¹³ Ὁ δὲ ἀποκριθεὶς εἶπεν· Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ Πατὴρ μου ὁ οὐράνιος ἐκριζωθήσεται.

¹⁴ Ἄφετε αὐτούς. Ὅδοι εἰσὶν τυφλοὶ²³ τυφλῶν²⁴.

Τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον ἐμπίσονται²⁵.

7 Hypocrits! How well did Isaiah prophesy concerning you, saying, 8 “The People – that is, this people – approaches

Me²⁶ with the mouth that is theirs and²⁷ and with the lips keeps on honoring Me. However, the heart that is theirs keeps far away from Me.

9 Now, in vain do they keep on worshipping Me, being ones who keep on teaching teachings which are injunctions of men.”²⁸

JESUS TELLS A PARABLE ABOUT WHAT REALLY DEFILES A PERSON

10 And, having called forth the throng, He said to them, “Keep on hearing! And, keep on understanding!

11 The thing which goes into the mouth does NOT defile the person. Rather, the thing which comes out from the mouth, this defiles the person.

12 Then, having come forward, the disciples that were His²⁹ said³⁰ to Him, “Do you know that the Pharisees, having heard the word, were caught in a deathtrap?”

JESUS WARNS ABOUT FOLLOWING ‘BLIND’ LEADERS

13 Now, the Jesus, responding, said, “Every plant which the Father that is Mine – that is, the heavenly One – did not plant shall be rooted out.

14 Leave them alone. They are guides – that is, blind guides³¹ of blind people³².

Now, if ever a blind person might guide a blind person, both shall fall into a ditch with each other³³.”

¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling προεφήτευσεν here instead of ἐπροφήτευσεν.

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the words Ἐγγίζει μοι here.

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the words τῷ στόματι αὐτῶν καὶ here.

²¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

²² 98% of the Greek manuscripts, including the best line of transmission (f35), have εἶπον here instead of λέγουσιν.

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), have Ὅδοι εἰσὶν τυφλοὶ here instead of Τυφλοὶ εἰσὶν ὁδοί.

²⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun τυφλῶν here. Curiously, although the manuscripts

X, B, and D which are generally preferred by the NU do not include it, the NU does include it here.

²⁵ 30% of the Greek manuscripts, including the best line of transmission (f35), have ἐμπίσονται here instead of πεσοῦνται.

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

²⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘with the mouths that are theirs; and,’ here.

²⁸ A reference to Isaiah 29:13

²⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

³⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ here. The NU has a synonym.

³¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘They are guides – that is, blind guides’ here instead of ‘Blind ones are guides’.

³² 99% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun translated as ‘of blind people’ here. Curiously, although the manuscripts X, B, and D which are generally preferred by the NU do not include it, the NU does include it here.

³³ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall fall ... with each other’ here instead of ‘shall fall’.

ABOUT WHAT REALLY DEFILES A PERSON

15 Now, the Peter, responding, said to Him, “Explain to us the parable – *that is*, this *one*⁴⁰.”

16 Now, the Jesus⁴¹ said, “Are you *people*, for your part, still also void of understanding? 17 Do you not yet⁴² perceive that all the things which are entering into the mouth pass on into the belly; and, it is dropped into a privy?!” 18 Now, the things which are coming out from the mouth from the heart come out. And, those defile the person.

19 For, from the heart considerations – *that is*, wicked *ones* – come out, *such as* –

- murders,
- adulteries,
- fornications,
- thefts,
- bearing witness falsely,
- blasphemy.

20 These *things* are the *things* which defile the person. Now, to eat with the unwashed hands does not defile the person.”

JESUS RESPONDS TO THE GREAT FAITH OF A CANAANITE WOMAN

21 And, having gone out from there, the Jesus withdrew to the parts belonging to Tyre and Sidon.

22 And, look! A woman! A Canaanite woman from the region – *that is*, that *one*, having come out, cried out to Him⁴³, saying, “Show mercy to me, Lord, son⁴⁴ of David! The daughter *that is* mine is being badly demonized!”

15 Αποκριθείς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην³⁴.
 16 Ὁ δὲ Ἰησοῦς³⁵ εἶπεν· Ἀκμὴν καὶ ὕμεις ἀσύνετοί ἐστε; 17 Οὐπὼ³⁶ οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; 18 Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοὶ τὸν ἄνθρωπον.
 19 Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.
 20 Ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον. Τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.
 21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
 22 Καὶ ἰδοὺ γυνὴ Χαναανίᾳ ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν³⁷ αὐτῷ³⁸ λέγουσα· Ἐλέησόν με, Κύριε, υἱέ³⁹ Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.
 JESUS EXPLAINS THE PARABLE

line of transmission (f35), include the dative pronoun αὐτῷ here.

³⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the expected vocative form υἱέ here. The NU has υἱός.

⁴⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as ‘that is, this one’ 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.

⁴¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘Jesus’ here. On the basis of three manuscripts (*ℵ*, *B* and *D*) the NU does not include it.

⁴² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘not yet’ here. On the basis of two manuscripts (*B* and *D*) the NU has ‘not’.

⁴³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to Him’ here.

⁴⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have the expected vocative form here instead of the basic form of this noun.

³⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun ταύτην 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.

³⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the name Ἰησοῦς here. On the basis of three manuscripts (*ℵ*, *B* and *D*) the NU does not include it.

³⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have Οὐπὼ here. On the basis of two manuscripts (*B* and *D*) the NU has οὐ.

³⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐκραύγασεν, a form of κραυγάζω, here instead of ἐκραζεν, a form of κράζω. The meanings are similar.

³⁸ 95% of the Greek manuscripts, including the best

Καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ⁴⁸.

23 Now, the *Jesus* did not respond to her *with* a word.

And, having come to *Him*, the disciples *that were* His, were entreating Him, saying, “Send her away, because she keeps on crying behind us.”

24 Now, the *Jesus*, responding, said, “I was not sent except to the sheep – *that is*, the ones having been lastingly lost from *the* House of Israel.”

25 Now, the *woman*, having come, kneeled in worship⁴⁹ before Him⁵⁰, saying, “Lord, help me!”

26 Now, the *Jesus*, responding, said, “It is not good to take the *loaf of flatbread* belonging to the children and throw *it* to the little *pet* dogs.”

27 Now, the *woman*, said, “Ah, yes, Lord! For, also the little *pet* dogs keep on eating from the crumbs – *that is*, the ones which keep on falling from the table of the master *that is* theirs!”

28 Then, responding, the *Jesus* said to her, “O woman, the Faith *that is* YOURS is GREAT! Let it be done for you as you wish!”

And, the daughter *that was* hers was healed from the hour – *specifically*, *that one*.

JESUS HEALS MANY ON THE MOUNTAIN

29 And, having passed over from there, the *Jesus* came alongside the sea of the *region of* Galilee. And, having gone up onto the mountain, He was sitting there.

30 And, throngs – *that is*, many of *them* – approached Him, having with themselves

- lame *ones*,
- blind *ones*,
- mute *ones*,
- club-footed *ones*,⁵¹ and
- others – *in fact*, many *others*.

And, they prostrated them alongside the feet of the *Jesus*⁵².

instead of αὐτοῦ.

⁴⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘kneeled’ (an aorist verb) here instead of ‘was kneeling’ (an imperfect verb).

⁵⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘kneeled in worship before’ (an aorist verb) here instead of ‘was kneeling in worship before’ (an imperfect verb).

⁵¹ 94% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘lame ones, blind ones, mute ones, club-footed ones’ here. On the basis of one manuscript (N) the NU has ‘lame ones, blind ones, club-footed ones, mute ones.’

⁵² 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the *Jesus*’ here instead of ‘Him’.

²³ Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον.

Καὶ προσελθόντες οἱ μαθηταὶ

αὐτοῦ ἡρώτων⁴⁵ αὐτὸν

λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.

²⁴ Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

²⁵ Ἡ δὲ ἔλθοῦσα προσεκύνησεν⁴⁶ αὐτῷ λέγουσα· Κύριε, βοήθει μοι.

²⁶ Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

²⁷ Ἡ δὲ εἶπεν· Ναί, Κύριε. Καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

²⁸ Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι, μεγάλη σου ἡ Πίστις· γενηθήτω σοι ὡς θέλεις.

Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

²⁹ Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν Θάλασσαν τῆς Γαλιλαίας. Καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

³⁰ Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ’ ἑαυτῶν

χωλοὺς,

τυφλοὺς,

κωφοὺς,

κυλλοὺς⁴⁷, καὶ

ἐτέρους πολλοὺς.

⁴⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the more common imperfect form ἡρώτων here instead of ἡρώτουν.

⁴⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have προσεκύνησεν (an aorist verb) here instead of προσεκύνει (an imperfect verb).

⁴⁷ 94% of the Greek manuscripts, including the best line of transmission (f35), have the word order χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς here instead of χωλοὺς, τυφλοὺς, κυλλοὺς, κωφοὺς.

⁴⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have τοῦ Ἰησοῦ here

Καὶ ἐθεράπευσεν αὐτούς· ³¹ ὥστε τοὺς
ὄχλους⁵³ θαυμάσαι βλέποντας
κωφοὺς λαλοῦντας
κυλλοὺς ὑγιεῖς,⁵⁴
χωλοὺς περιπατοῦντας καὶ
τυφλοὺς βλέποντας·
Καὶ ἐδόξασον⁵⁵ τὸν Θεὸν Ἰσραὴλ.

³² Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς
μαθητάς αὐτοῦ εἶπεν· Σπλαγχνίζομαι ἐπὶ τὸν
ὄχλον, ὅτι ἦδη ἡμέρας⁵⁶ τρεῖς
προσμένουσιν μοι καὶ οὐκ ἔχουσιν τί
φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστις⁵⁷ οὐ
θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.
³³ Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ
αὐτοῦ⁵⁸· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι
τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;
³⁴ Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους
ἄρτους ἔχετε;
Οἱ δὲ εἶπον⁵⁹· Ἐπτὰ, καὶ ὀλίγα ἰχθύδια.
³⁵ Καὶ ἐκέλευσεν⁶⁰ τοῖς ὄχλοις⁶¹ ἀναπεσεῖν
ἐπὶ τὴν γῆν.

And, He healed them, ³¹ with the result
that the throngs⁶² marvelled, seeing
➤ mute ones speaking,

- club-footed ones sound, ⁶³
- lame ones walking, and
- blind ones seeing.

And, they were glorifying⁶⁴ the God of Israel.

JESUS FEEDS MORE THAN FOUR THOUSAND PEOPLE

WITH SEVEN LOAVES OF FLATBREAD AND A FEW LITTLE FISH

³² Now, the Jesus, having summoned the disciples *that were* His
to Himself, said, “I feel deeply inside for the throng; because, *for*
already days⁶⁵ – *in fact*, three *of them* – they have remained attached
to Me; and, I do not want to disband them, *each* a fasting one,⁶⁶ lest
they might be faint on the road.”

³³ And, the disciples *that were* His⁶⁷ keep on saying to Him,
“From where to us in a wilderness *shall come loaves of flatbread*
– so many! – to feed a throng so great?”

³⁴ And, the Jesus says to them, “How many *loaves of flatbread*
do you have?”

Now, the *disciples* said, “Seven. And, a few little fish.”

³⁵ And, He urged⁶⁸ the throngs⁶⁹ to recline *for a meal* upon the
ground.

Commented [MK1]:

Commented [MK2]:

⁵³ 95% of the Greek manuscripts, including the best line of transmission (f35), have τοὺς ὄχλους (plural) here instead of τὸν ὄχλον (singular).

⁵⁴ 92% of the Greek manuscripts, including the best line of transmission (f35), do not include καὶ here.

⁵⁵ 30% of the Greek manuscripts, including the best line of transmission (f35), have ἐδόξασον (an imperfect verb) here instead of ἐδόξασαν (an aorist verb).

⁵⁶ 30% of the Greek manuscripts, including the best line of transmission (f35), have ἡμέρας (a feminine, plural, accusative noun) here instead of ἡμέραι (a feminine, plural, nominative noun, which would be a strange use of a nominative noun).

⁵⁷ 25% of the Greek manuscripts, including the best line of transmission (f35), have νήστις (singular) here instead of νήστεις (plural).

⁵⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

⁵⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπαν here instead of εἶπον.

⁶⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐκέλευσεν (an active verb) here instead of παραγγεῖλαι (a participle of a

different verb).

⁶¹ 78.8% of the Greek manuscripts, including the best line of transmission (f35), have τοῖς ὄχλοις (plural dative noun phrase, an odd use of the dative after this verb) here. On the basis of 1.4% the NU has τῷ ὄχλῳ (a singular, dative, noun phrase).

⁶² 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘the throngs’ (plural) here instead of ‘the throng’ (singular).

⁶³ 92% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘and’ here.

⁶⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘were glorifying’ (an imperfect verb) here instead of ‘glorified’ (an aorist verb).

⁶⁵ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘days’ (an accusative noun, a normal use of the accusative case) here instead of ‘days’ (a feminine, plural, nominative noun, which would be a strange use of a nominative noun).

⁶⁶ 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘each, a fasting one,’ (singular) here instead of ‘as fasting ones’ (plural).

⁶⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

⁶⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘urged’ (an active verb) here instead of ‘having given orders’ (a participle of a different verb).

⁶⁹ 78.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘the throngs’ (plural, dative, noun phrase, an odd use of the dative after this verb) here. On the basis of 1.4% the NU has ‘to the throng’ (singular, dative, noun phrase).

³⁶ **Καὶ λαβὼν**⁷⁰ τοὺς ἐπτὰ ἄρτους καὶ τοὺς ἰχθύας,
⁷¹
 εὐχαριστήσας
 ἔκλασεν. Καὶ ἔδωκεν⁷² τοῖς μαθηταῖς
 αὐτοῦ⁷³.
 Οἱ δὲ μαθηταὶ τῷ ὄχλῳ⁷⁴.
³⁷ Καὶ ἔφαγον πάντες.
 Καὶ ἐχορτάσθησαν.
 Καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων⁷⁵
 ἐπτὰ σπυρίδας πλήρεις.
³⁸ Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι
 ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.
³⁹ Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ
 Πλοῖον.
 Καὶ ἦλθεν εἰς τὰ ὅρια **Μαγδαλά**⁷⁶.

³⁶ And,
 ➤ having taken⁷⁷ the seven loaves of flatbread and the fish, ⁷⁸
 ➤ having given thanks,
 He broke off pieces of these. And, He gave⁷⁹ these to the
 disciple that were His⁸⁰.
 Now, the disciples gave these to the throng⁸¹.
³⁷ And, they ate – all of them!
 And, they were fed full.
 And, they picked up the things which were more than enough of
 the fragments: seven large baskets – that is, full baskets!
³⁸ And, the ones who were eating were four thousand men –
 without counting women and children.
 JESUS GOES INTO THE REGION OF MAGDALA
³⁹ And, having disbanded the throngs, He embarked into the Boat.
 And, He came into the region of Magdala⁸².

⁷⁰ 97.2% of the Greek manuscripts, including the best line of transmission (f35), have καὶ λαβὼν (a conjunction and a participle) here instead of ἔλαβεν (no conjunction and an aorist verb).

⁷¹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include καὶ here.

⁷² 97% of the Greek manuscripts, including the best line of transmission (f35), have ἔδωκεν (an aorist verb) here instead of ἐδίδου (an imperfect verb).

⁷³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

⁷⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have τῷ ὄχλῳ (a singular noun phrase) here instead of 'the throngs' (a plural noun phrase).

⁷⁵ 94% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἦσαν

τὸ περισσεῦον τῶν κλασμάτων here instead of τὸ περισσεῦον τῶν κλασμάτων ἦσαν.

⁷⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have Μαγδαλά here instead of Μαγαδάν.

⁷⁷ 97.2% of the Greek manuscripts, including the best line of transmission (f35), have 'And, having taken' (a conjunction and a participle) here instead of 'He took' (no conjunction and an aorist verb).

⁷⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include 'and' here.

⁷⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'gave' (an aorist verb) here instead of 'was giving' (an imperfect verb).

⁸⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that were His' here.

⁸¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'the throng' (a singular noun phrase) here instead of 'the throngs' (a plural noun phrase).

⁸² 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Magdala' here instead of 'Magadan'.