

## ΚΑΤΑ ΜΑΤΘΑΙΟΝ 17

f35

<sup>1</sup> Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.  
<sup>2</sup> Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν. Καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος. Τὰ δὲ ἱμάτια αὐτοῦ ἐγένοντο<sup>1</sup> λευκὰ ὡς τὸ φῶς.  
<sup>3</sup> Καὶ ἰδοὺ. ὤφθησαν<sup>2</sup> αὐτοῖς Μωσῆς<sup>3</sup> καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες<sup>4</sup>.  
<sup>4</sup> Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ· Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· Εἰ θέλεις, ποιήσωμεν<sup>5</sup> ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωσεί<sup>6</sup> μίαν καὶ Ἡλίᾳ<sup>7</sup>.

<sup>1</sup> 60% of the Greek manuscripts, have ἐγένοντο (a plural verb) to match the plural subject here. Strangely, both the best line of transmission (f35) and the NU have ἐγένετο (a singular verb) here.

<sup>2</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ὤφθησαν (a plural, passive verb) here instead of ὤφθη (a singular, passive verb).

<sup>3</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωσῆς here instead of Μωϋσῆς.

<sup>4</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order μετ' αὐτοῦ συλλαλοῦντες here instead of συλλαλοῦντες μετ' αὐτοῦ.

<sup>5</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ποιήσωμεν here. On the basis of three manuscripts (X, B and C) the NU has ποιήσω.

<sup>6</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωσεί here. 47% have Μωσῆ. On the basis of 2% the NU has Μωϋσει.

<sup>7</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order μίαν Ἡλίᾳ here instead of Ἡλίᾳ μίαν.

## MATTHEW 17

NLET

## JESUS IS TRANSFORMED AND HONORED ON A MOUNTAIN

1 And, after days – *that is*, six days – the Jesus takes along the Peter, and Jacob, and John, the brother *that is* his; and, He brings them to a mountain – *that is*, a high one – in private.

2 And, He was transformed in front of them.

And, the face *that is* His shone as the Sun.

Now, the outer garments *that were* His came to be<sup>8</sup> white as the light.

3 And, look! Moses<sup>9</sup> and Elijah were seen<sup>10</sup> by them, speaking together with Him.

4 Now, having responded, the Peter said to the Jesus, “Lord, *it* is an honor that we are here!

If You wish, we shall make<sup>11</sup> three tents here –

- for You one, and
- for Moses<sup>12</sup> one, and
- one for Elijah<sup>13</sup>.”

<sup>8</sup> 60% of the Greek manuscripts, have the plural verb ‘became’ to match the plural subject here. Strangely, both the best line of transmission (f35) and the NU have a singular verb here.

<sup>9</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-ouses’.

<sup>10</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘were seen’ (a plural, passive verb) here instead of ‘was seen’ (a singular, passive verb). Note that the subject is plural.

<sup>11</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘we shall make’ here. On the basis of three manuscripts (X, B and C) the NU has ‘I shall make’.

<sup>12</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here. On the basis of 2% the NU has ‘Mo-ouses’.

<sup>13</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘one for Elijah’ here instead of ‘for Elijah one’.

<sup>5</sup> Ἐτι αὐτοῦ λαλοῦντος ἰδοῦ. Νεφέλη  
φωτεινὴ ἐπεσκίασεν αὐτούς.  
Καὶ ἰδοῦ. Φωνὴ ἐκ τῆς νεφέλης  
λέγουσα· Οὗτός ἐστιν  
ὁ Υἱός μου  
ὁ Ἀγαπητός,  
ἐν ᾧ εὐδόκησα.

**Αὐτοῦ ἀκούετε<sup>14</sup>.**

<sup>6</sup> Καὶ ἀκούσαντες οἱ μαθηταὶ **ἔπεσον<sup>15</sup>** ἐπὶ  
πρόσωπον αὐτῶν. Καὶ ἐφοβήθησαν σφόδρα.

<sup>7</sup> Καὶ **προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν.**  
**Καὶ<sup>16</sup>** εἶπεν· Ἐγέρθητε καὶ μὴ φοβεῖσθε.

<sup>8</sup> Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν  
οὐδένα εἶδον εἰ μὴ **τὸν<sup>17</sup>** Ἰησοῦν μόνον.

<sup>9</sup> Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους  
ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων· Μηδενὶ  
εἶπητε τὸ ὄραμα ἕως οὗ ὁ Υἱὸς τοῦ  
Ἀνθρώπου ἐκ νεκρῶν **ἀναστῇ<sup>18</sup>**.

<sup>10</sup> Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ  
**αὐτοῦ<sup>19</sup>** λέγοντες· Τί οὖν οἱ γραμματεῖς  
λέγουσιν ὅτι Ἠλίαν δεῖ ἔλθεῖν πρῶτον;  
<sup>11</sup> Ὁ δὲ **Ἰησοῦς<sup>20</sup>** ἀποκριθεὶς εἶπεν  
**αὐτοῖς<sup>21</sup>**. Ἠλίας μὲν ἔρχεται **πρῶτον<sup>22</sup>**.  
Καὶ ἀποκαταστήσει πάντα.

<sup>14</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order Αὐτοῦ ἀκούετε here instead of Ἀκούετε αὐτοῦ.

<sup>15</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἔπεσον here instead of ἔπεσαν.

<sup>16</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν καὶ here. On the basis of 0.5% the NU has προσῆλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν.

<sup>17</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the definite article τὸν here. On the basis of 0.5% the NU has the personal pronoun αὐτὸν instead.

<sup>18</sup> 99.8% of the Greek manuscripts, including the best line of transmission (f35), have ἀναστῇ here. On the basis of 0.2% the NU has ἐγερθῇ instead.

<sup>19</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

<sup>20</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the name Ἰησοῦς here.

<sup>21</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun αὐτοῖς here.

<sup>22</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the adverb πρῶτον

<sup>5</sup> While he was still speaking, look! A cloud – a bright, shining one – overshadowed them.

And, look! A voice from the cloud, saying, “This is –

- the Son *that is* Mine,
- the Beloved One,
- with Whom I am well-pleased!

To HIM keep on listening<sup>23</sup>!”

<sup>6</sup> And, having heard *this*, the disciples fell upon a face *that was each of theirs*. And, they were exceedingly seized with fear.

<sup>7</sup> And, having gone to *them*, the Jesus grasped them. And,<sup>24</sup> He said, “Arouse yourselves; and, stop being frightened.”

<sup>8</sup> Now, having raised the eyes *that were theirs*, they saw no one except the<sup>25</sup> Jesus only.

<sup>9</sup> And, while they were coming down from the mountain, the Jesus enjoined them, saying, “Tell the sight to NO ONE, until the Son of the Man should rise up<sup>26</sup> from among dead ones.

JESUS EXPLAINS

THAT THE ELIJAH-LIKE PERSON IN MALACHI 4:5 IS JOHN THE BAPTIST

<sup>10</sup> And, the disciples *that were His*<sup>27</sup>, questioned Him, saying, “So then, why are the Scribes saying that it is necessary the Elijah come first<sup>28</sup>?”

<sup>11</sup> Now, the Jesus<sup>29</sup>, having repoded, said to them<sup>30</sup>, “On the one hand, as *the Scribes say*, ‘Elijah comes first<sup>31</sup>. And, he shall restore all *things*.’

here.

<sup>23</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘To HIM keep on listening’ here instead of ‘Keep on listening to Him’.

<sup>24</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘having gone to *them*, the Jesus grasped them. And,...’ here. On the basis of 0.5% the NU has ‘the Jesus came to them. And, having grasped them,...’.

<sup>25</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the definite article ‘the’ here. On the basis of 0.5% the NU has the personal pronoun ‘Him’ instead.

<sup>26</sup> 99.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘should rise up’ here. On the basis of 0.5% the NU has a different verb with a similar meaning ‘should arise’ instead.

<sup>27</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

<sup>28</sup> According to Malachi 4:5

<sup>29</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘Jesus’ here.

<sup>30</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to them’ here.

<sup>31</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘first’ here.

<sup>12</sup> Λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν. Καὶ οὐκ ἐπέγνωσαν αὐτὸν. Ἀλλ’<sup>32</sup> ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν.

Οὕτως καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.

<sup>13</sup> Τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

<sup>14</sup> Καὶ ἐλθόντων αὐτῶν<sup>33</sup> πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν <sup>15</sup> καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν. Ὅτι σεληνιάζεται καὶ κακῶς πάσχει. Πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

<sup>16</sup> Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου. Καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.

<sup>17</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη. Ἔως πότε ἔσομαι μεθ’ ὑμῶν<sup>34</sup>; ἔως πότε ἀνέξομαι ὑμῶν;

Φέρετέ μοι αὐτὸν ὧδε.

<sup>18</sup> Καὶ ἐπέτιμην αὐτῷ ὁ Ἰησοῦς. Καὶ ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον. Καὶ **ἰάθη**<sup>35</sup> ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

<sup>19</sup> Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον· Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

<sup>12</sup> On the other hand, I say to you that “Elijah” has already come! And, they did not recognize him. Rather, in connection with him they did whatever they wished.

In this way also, the Son of the Man is about to suffer by agency of them.”

<sup>13</sup> Then the disciples understood that He spoke to them CONCERNING JOHN THE BAPTIST.

JESUS HANDLES

AN ESPECIALLY DIFFICULT CASE OF DEMON POSSESSION

AND ADDRESSES WHY HIS DISCIPLES FAILED TO HANDLE IT

<sup>14</sup> And, after they <sup>36</sup> had come to the throng, a man approached Him, falling on *his* knees <sup>15</sup> and saying, “Lord, have mercy on the son *that is* MINE! Because, he has been moonstruck; and, he suffers badly. For, many times he falls into the fire; and, many times *he falls* into the water.

<sup>16</sup> And, I brought him to the disciple *that are* Yours. And, they were not enabled to heal him.”

<sup>17</sup> Now, responding, the Jesus said, “O generation – faithless and having been lastingly perverted! Until when shall I be with you<sup>37</sup>? Until when shall I prop you up?!

Be carrying him to Me here.”

<sup>18</sup> And, the Jesus rebuked it. And, the demon came out from him. And, the child was healed<sup>38</sup> after the hour – *that is*, that *hour*.

<sup>19</sup> Then, having come forward, the disciples said to the Jesus in private, “On account of what *reason* were we, *for our part*, not enabled to drive it out?”

<sup>32</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἀλλ’ here, as is normal before a word which begins with a vowel.

<sup>33</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the subject of this participial phrase αὐτῶν here.

<sup>34</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἔσομαι μεθ’ ὑμῶν here instead of μεθ’ ὑμῶν ἔσομαι.

<sup>35</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have ἰάθη here instead of ἐθεραπεύθη. Both verbs mean ‘was healed’.

<sup>36</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the subject of this participial phrase ‘they’ here.

<sup>37</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘shall I be with you’ here instead of ‘with you shall I be’.

<sup>38</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have a different Greek verb from the NU here, but both verbs mean ‘was healed’.

<sup>20</sup> Ὁ δὲ Ἰησοῦς<sup>39</sup> εἶπεν<sup>40</sup> αὐτοῖς· Διὰ τὴν ἀπιστίαν<sup>41</sup> ὑμῶν.

Ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· **Μετάβηθι**<sup>42</sup> **ἐντεῦθεν**<sup>43</sup> ἐκεῖ, καὶ μεταβήσεται.

Καὶ οὐδὲν ἀδυνατήσκει ὑμῖν.

<sup>21</sup> **Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.**<sup>44</sup>

<sup>22</sup> **Ἀναστρεφόμενων**<sup>45</sup> δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς·

Μέλλει ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

<sup>23</sup> Καὶ ἀποκτενοῦσιν αὐτόν.

Καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

Καὶ ἐλυπήθησαν σφόδρα.

<sup>24</sup> Ἐλθόντων δὲ αὐτῶν εἰς **Καπερναοῦμ**<sup>46</sup> προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ. Καὶ εἶπον<sup>47</sup>. Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

20 Now, the Jesus<sup>48</sup> said<sup>49</sup> to them, “On account of the unbelief<sup>50</sup> *that is* yours.

Assuredly I say to you: if ever you might have faith as a seed of mustard, you shall say to the mountain – *that is*, this *one*, ‘Pass over from there *to* there’; and, it shall pass over.

And, nothing shall be impossible for you!

21 Now, this – *that is*, the kind of *demon* – does not come out, except in connection with prayer and fasting.”<sup>51</sup>

JESUS AGAIN PROPHESES WHAT WILL HAPPEN TO HIM

22 Now, while they were returning,<sup>52</sup> in the *region* of Galilee the Jesus said to them,

➤ “The Son of the Man is about to be handed over into the hands of men.

➤ 23 And, they shall condemn Him to death.

➤ And, on the third day, He shall be raised.”

And, they were grieved exceedingly.

24 Now, when they had come into Capernaum<sup>53</sup>, the ones who were exacting the Two-drachma *Taxes*<sup>54</sup> approached the Peter. And, they said, “Does the teacher *that is* yours not pay in full the Two-drachma *Taxes*?”

<sup>39</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the name Ἰησοῦς here.

<sup>40</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have εἶπεν (an aorist verb) here instead of λέγει (a present tense verb).

<sup>41</sup> 98.3% of the Greek manuscripts, including the best line of transmission (f35), have ἀπιστίαν here instead of ὀλιγοπιστίαν.

<sup>42</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have Μετάβηθι (an aorist imperative verb) here instead of Μετάβα (a different form of the aorist imperative for this verb).

<sup>43</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ἐντεῦθεν here instead of the synonym ἐνθεν.

<sup>44</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), include verse 21. On the basis of two manuscripts (X, and B) the NU omits this important verse entirely.

<sup>45</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have Ἀναστρεφόμενων here.. On the basis of two manuscripts (X, and B) the NU has Συστρεφόμενων.

<sup>46</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Καπερναοῦμ here instead of Καφαρναοῦμ.

<sup>47</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπον here instead of εἶπαν.

<sup>48</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘Jesus’ here.

<sup>49</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ (an aorist verb) here instead of ‘says’ (a present tense verb).

<sup>50</sup> 98.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘unbelief’ here instead of ‘littleness of faith’.

<sup>51</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), include verse 21. On the basis of two manuscripts (X, and B) the NU omits this important verse entirely.

<sup>52</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘while they were returning’ here.. On the basis of two manuscripts (X, and B) the NU has ‘while they were gathering together’.

<sup>53</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Capernaum’ here instead of ‘Capharnaum’.

<sup>54</sup> ‘the Two-drachma Taxes’ = a tax in Roman coinage exacted by the Jews from every Israelite for the support of the Temple in Jerusalem. The Jewish coinage was ½ shekel.

<sup>25</sup> Λέγει· Ναί.

Καὶ ὅτε εἰσῆλθεν<sup>55</sup> εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων· Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; Ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἄλλοτρίων;

<sup>26</sup> Λέγει αὐτῷ ὁ Πέτρος<sup>56</sup>. Ἀπὸ τῶν ἄλλοτρίων.

Ἔφη αὐτῷ ὁ Ἰησοῦς· Ἄρα γε ἐλεύθεροὶ εἰσιν οἱ υἱοί.

<sup>27</sup> ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς τὴν<sup>57</sup> θάλασσαν βάλε ἄγκιστρον. Καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον. Καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα. Ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

<sup>25</sup> He says, “Yes.”

And, when he entered<sup>58</sup> into the House, the Jesus anticipated him, saying, “What to you think, Simon? From whom do the kings of the Earth take tolls or taxes? From the sons *that are* theirs; or, from the others?”

<sup>26</sup> The Peter says to Him<sup>59</sup>, “From the others.”

The Jesus was saying to him, “So then, at least the sons are free *from taxation*.”

<sup>27</sup> But now, in order that we might not catch them in a deathtrap, having gone to the<sup>60</sup> Sea, cast a fish-hook. And, take the first fish coming up. And, having opened the mouth *that is its*, you shall find a stater<sup>61</sup>. Having taken that, give *it* to them for Me and for you.”

<sup>55</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the clause ὅτε εἰσῆλθεν here.. On the basis of one manuscript (B) the NU has a participle ἐλθόντα.

<sup>56</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have Λέγει αὐτῷ ὁ Πέτρος here. On the basis of one manuscript (B) the NU has εἰπόντος δέ.

<sup>57</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὴν here.

<sup>58</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the clause ‘when he entered’ here.. On the basis of one manuscript (B) the NU has a participle ‘coming’.

<sup>59</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘The Peter says to Him,’ here.. On the basis of one manuscript (B) the NU has ‘Now, having said,’

<sup>60</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>61</sup> ‘stater’ – a transliteration of the Greek word στατήρα, referring to a Roman coin of various metals. Apparently, this coin was valuable enough to pay the Two-Drachma Tax for two.