

KATA MATΘAION 26

f35

¹ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς ¹ τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ· ² Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ Πάσχα γίνεται, καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι.

³ Τότε συνήχθησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς² καὶ οἱ Πρεσβύτεροι τοῦ Λαοῦ εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως τοῦ λεγομένου Καϊάφα.

⁴ Καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν.

⁵ Ἔλεγον δέ· Μὴ ἐν τῇ Ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ Λαῷ.

⁶ Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ Λεπροῦ, ⁷ προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα³ βαρυτίμου.

Καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν⁴ αὐτοῦ ἀνακειμένου.

MATTHEW 26

NLET

JESUS FORETELLS HIS CRUCIFIXION AGAIN

¹ And, *it* came to be that when the Jesus completed ⁵ the words – *that is*, these, He said to the disciples *that were* His, ² “You know that after two days the Paschal Feast comes to be. And, the Son of the Man is being handed over to be crucified.”

THE JEWISH LEADERSHIP AGREES

TO SEIZE JESUS AFTER THE PASSOVER

³ Then, the Chief Priests, and the Scribes⁶, and the Elders of the People were gathered together in the enclosed courtyard of the Chief Priest, the one who is called ‘Caiaphas’.

⁴ And, they were agreeing together that they should seize the Jesus by deceit and condemn *Him* to death.

⁵ Now, they were saying, “Not during the Feast, lest a tumult might occur amongst the People!”

JESUS IS ANOINTED WITH SWEET OIL FOR BURIAL BEFOREHAND

⁶ Now, while the Jesus was in Bethany in the house of Simon the Leper, ⁷ a woman came to Him, having an alabaster vase of sweet oil – very costly!

And, she poured *it* out upon the head⁷ *that was* His, while *He* was reclining *at a table*.

¹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the word πάντα here.

² 95% of the Greek manuscripts, including the best line of transmission (f35), include the words καὶ οἱ Γραμματεῖς here.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἀλάβαστρον μύρου ἔχουσα here instead of ἔχουσα ἀλάβαστρον μύρου.

⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), have ἐπὶ τὴν κεφαλὴν (a preposition with an accusative noun phrase) here instead of ἐπὶ τῆς κεφαλῆς (a preposition with a genitive noun phrase).

⁵ 9% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ‘all’ here.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘and the Scribes,’ here.

⁷ 30% of the Greek manuscripts, including the best line of transmission (f35), have an accusative noun phrase here instead of an genitive noun phrase here. In both cases the preposition preceding them can mean ‘upon’ or ‘on’.

⁸ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ⁸
ἠγανάκτησαν λέγοντες· Εἰς τί ἡ ἀπώλεια
αὕτη; ⁹ Ἡδύνατο⁹ γὰρ τοῦτο τὸ μύρον¹⁰
πραθῆναι πολλοῦ καὶ δοθῆναι τοῖς¹¹
πτωχοῖς.

¹⁰ Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί
κόπους παρέχετε τῇ γυναικί; Ἔργον γὰρ
καλὸν εἰργάσατο¹² εἰς ἐμέ.

¹¹ Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’
ἐαυτῶν. Ἐμὲ δὲ οὐ πάντοτε ἔχετε·

¹² Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ
σώματός μου πρὸς τὸ ἐνταφιάσαι με
ἐποίησεν.

¹³ Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ
εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ Κόσμῳ,
λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς
μνημόσυνον αὐτῆς.

¹⁴ Τότε πορευθεὶς εἰς τῶν Δώδεκα, ὁ
λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς
Ἀρχιερεῖς ¹⁵ εἶπεν· Τί θέλετέ μοι δοῦναι,
Καὶ ἐγὼ¹³ ὑμῖν παραδώσω αὐτόν;
Οἱ δὲ ἔσθησαν αὐτῷ τριάκοντα ἀργύρια.
¹⁶ Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν
παραδῶ.

⁸ Now, having seen *this*, the disciples *that were His*¹⁴ were
displeased, saying, “For what *reason is* the loss – *namely*, this
loss? ⁹ For, this – *that is*, the sweet oil¹⁵ – was being able to be
sold for much and *the money* be given to the¹⁶ beggarly poor
ones!”

¹⁰ Now, knowing *this by observation*, the Jesus said to them,
“Why do you keep on handing the woman over *to abuse*? For,
she has done a deed – *indeed, an EXCELLENT deed!* – in regard
for Me!

¹¹ For, ALWAYS you have the beggarly poor *ones* in the midst
of yourselves. But, you do NOT always have ME! ¹² For, when
she let the sweet oil fall upon the body *that is* Mine, she did it to
prepare Me for burial.

¹³ Assuredly I say to you, whereas if ever the Excellent
Announcement – *namely*, this *one* – might be heralded in all the
Created Order, also what this *woman* did shall be spoken in
regard to a remembrance of her.”

JUDAS ARRANGES TO HAND JESUS OVER

¹⁴ Then, one of the Twelve – the one who is being called Judas
Iscaiot, having gone to the Chief Priests, ¹⁵ said, “What do you
want to give to me; and, to you I, *for my part*, shall hand Him
over?”

Now, the *Chief Priests* weighed out for him thirty coins of silver.

¹⁶ And, from then *on* he was seeking an opportunity that he
might hand Him over.

⁸ 98.5% of the Greek manuscripts, including the best
line of transmission (f35), include the genitive noun
αὐτοῦ here.

⁹ 96% of the Greek manuscripts, including the best
line of transmission (f35), have Ἡδύνατο (an imperfect
verb with a double augment at its beginning) here
instead of Ἐδύνατο.

¹⁰ 93% of the Greek manuscripts, including the best
line of transmission (f35), include the noun phrase τὸ
μύρον here.

¹¹ 40% of the Greek manuscripts, including the best
line of transmission (f35), include the definite article
τοῖς here.

¹² 98.5% of the Greek manuscripts, including the best
line of transmission (f35), have the spelling εἰργάσατο
here instead of ἠργάσατο.

¹³ 40% of the Greek manuscripts, including the best
line of transmission (f35), have καὶ ἐγὼ here instead of
the contraction καὶγὰρ.

¹⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35),
include the genitive noun phrase translated as ‘that were His’ here.

¹⁵ 93% of the Greek manuscripts, including the best line of transmission (f35),
include the noun phrase translated as ‘that is the sweet oil’ here.

¹⁶ 40% of the Greek manuscripts, including the best line of transmission (f35),
include the definite article ‘the’ here.

JESUS AND THE DISCIPLES ARRANGE TO EAT THE PASCHAL FEAST

17 Now, on the first *day* of the *Feast* of Unleavened Bread the disciples come to the Jesus, saying to Him²¹, “Where do you wish *that* we shall prepare²² for You to eat the Paschal *Feast*?”

18 Now, the *Jesus* said, “Go into the city to the so-and-so. And, say to him, ‘The Teacher says, “The critical time *that is* Mine is near! With respect to you I am celebrating the Paschal *Feast* with the disciple *that are* Mine.’””

19 And, the disciples did as the *Jesus* arranged for them. And, they prepared the Paschal *Feast*.

JESUS ANNOUNCES THAT ONE OF THE TWELVE SHALL HAND HIM OVER

20 Now, when *it* was late *in the day*, He was reclining at table with the Twelve.

21 And, while they were eating, He said, “Assuredly I say to you that one from among you shall hand Me over.”

22 And, being grieved exceedingly, each of them²³ began to say to Him, “I, *for my part*, am not *he*, *am I*, Lord?”

23 Now, responding, the *Jesus* said, “The one having dipped the hand with Me in the bowl – this *one* shall hand Me over.”

24 On the one hand, the Son of the Man goes, just as it has been lastingly written concerning Him. On the other hand, woe to the man – *namely*, that *one* – by agency of whom the Son of the Man is handed over.

It was being good for him, if the man – *namely*, that *man* – was not generated!”

25 Now, responding, Judas, the one who is handing Him over, said, “I, *for my part*, am not *he*, *am I*, Rabbi?”

He says, “You, *for your part*, have said *it correctly*!”

17 Τῇ δὲ πρώτῃ τῶν Ἀζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες αὐτῷ¹⁷. Ποῦ θέλεις **ἐτοιμάσομέν**¹⁸ σοι φαγεῖν τὸ Πάσχα;

18 Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα. Καὶ εἶπατε αὐτῷ· Ὁ Διδάσκαλος λέγει· Ὁ καιρὸς μου ἐγγύς ἐστιν. Πρὸς σὲ ποιῶ τὸ Πάσχα μετὰ τῶν μαθητῶν μου.

19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς. Καὶ ἡτοίμασαν τὸ Πάσχα.

20 Ὅψιας δὲ γενομένης ἀνέκειτο μετὰ τῶν Δώδεκα.

21 Καὶ ἐσθιόντων αὐτῶν εἶπεν· Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22 Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ **ἕκαστος αὐτῶν**¹⁹. Μήτι ἐγὼ εἰμι, Κύριε;

23 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ’ ἐμοῦ **ἐν τῷ τρυβλίῳ τὴν χεῖρα**²⁰ οὗτός με παραδώσει·

24 Ὁ μὲν Υἱὸς τοῦ Ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ. Οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται.

Καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν· Μήτι ἐγὼ εἰμι, Ῥαββί;

Λέγει αὐτῷ· Σὺ εἶπας.

¹⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun αὐτῷ here.

¹⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), have ἐτοιμάσομέν (a future tense verb) here instead of ἐτοιμάσωμέν (a subjunctive verb).

¹⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἕκαστος αὐτῶν here instead of εἷς ἕκαστος.

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἐν τῷ τρυβλίῳ τὴν χεῖρα here. The NU has τὴν χεῖρα ἐν τῷ τρυβλίῳ.

²¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to Him’ here.

²² 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall prepare’ (a future tense verb) here instead of ‘should prepare’ (a subjunctive verb).

²³ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘each of them’ here instead of ‘one each’.

JESUS EXPLAINS WHAT THE PASSOVER MEAL IS

²⁶ Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς τὸν²⁴ ἄρτον καὶ εὐλογήσας ἔκλασεν.

Καὶ ἐδίδου²⁵ τοῖς μαθηταῖς.

Καὶ²⁶ εἶπεν· Λάβετε. Φάγετε.

Τοῦτό ἐστιν τὸ Σῶμά μου.

²⁷ Καὶ λαβὼν τὸ²⁷ Ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων· Πίετε ἐξ αὐτοῦ πάντες.

²⁸ Τοῦτο γάρ ἐστιν

τὸ Αἷμά μου,

τὸ τῆς Καινῆς²⁸ Διαθήκης,

τὸ περὶ πολλῶν ἐκχυνόμενον²⁹ εἰς ἁφεςιν ἁμαρτιῶν.

²⁹ Λέγω δὲ ὑμῖν ὅτι³⁰ οὐ μὴ πίω ἂπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶνὸν ἐν τῇ Βασιλείᾳ τοῦ Πατρὸς μου.

³⁰ Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἑλαιῶν.

³¹ Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. Γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται³¹ τὰ πρόβατα τῆς ποιμένης.

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὸν here.

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐδίδου (an imperfect, active verb) here instead of δοὺς (an aorist participle).

²⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction Καὶ here.

²⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὸ here.

²⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have τὸ τῆς Καινῆς here. On the basis of three manuscripts (x, p37, and B) has τῆς.

²⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐκχυνόμενον here instead of ἐκχυννόμενον.

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the word ὅτι here.

³¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have διασκορπισθήσεται (a singular, passive verb) here instead of διασκορπισθήσονται (a plural, passive verb).

²⁶ Now, while they were eating, the Jesus, having taken the³² Loaf of Flatbread and having blessed God, broke off pieces.

And, He was giving³³ *them* to the disciples.

And,³⁴ He said, "Take *them*! Eat *them*!

This³⁵ *thing that you are eating* is the Body *that is* Mine.

²⁷ And, having taken the³⁶ Cup and having given thanks, He gave *it* to them, saying, "Drink from it, all of *you*.

²⁸ For, this³⁷ *thing that you are drinking* is

➤ the Blood *that is* Mine,

➤ the Blood of the New³⁸ Testament,

➤ the Blood which is being poured out for many for an acquittal of *moral* failures.

²⁹ Now, I say to you that³⁹ I shall by no means drink from this – *that is*, the produce of the grapevine – from now until the Day – *that is*, that Day whenever I drink it with you new in the Kingdom of the Father *that is* Mine.

³⁰ And, after they sang a hymn, He went out to the Mount of the Olive Trees.

JESUS PROPHECIES THAT HIS APOSTLES SHALL FORSAKE HIM

³¹ Then, the Jesus says to them, "All of you, for your parts, shall be caught in a deathtrap in connection with Me in the night – *that is*, this *one*. For, it has been lastingly written, "**I shall strike the shepherd; and, the sheep of the flock shall be scattered abroad.**"⁴⁰

³² 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'was giving' (an imperfect, active verb) here instead of 'having given' (an aorist participle).

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'And,' here.

³⁵ 'This' – This demonstrative pronoun is neuter, whereas the Greek word for 'bread' is masculine; hence, the translation 'This thing that you are eating'.

³⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

³⁷ 'This' – This demonstrative pronoun is also neuter. (The Greek word for 'blood' is neuter.)

³⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'the Blood of the New' here. On the basis of three manuscripts (x, p37, and B) has 'of the'.

³⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the word 'that' here.

⁴⁰ A reference to Zechariah 13:7

³² Μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

³³ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ καὶ⁴¹ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

³⁴ Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με.

³⁵ Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσωμαι⁴².

Ὅμοίως δὲ⁴³ καὶ πάντες οἱ μαθηταὶ εἶπον⁴⁴.

³⁶ Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανή⁴⁵.

Καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ ἕως οὗ ἀπελθὼν προσεύξομαι ἐκεῖ⁴⁶.

³⁷ Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

³⁸ Τότε λέγει αὐτοῖς ὁ Ἰησοῦς⁴⁷· Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου.

Μείνατε ὧδε. Καὶ γρηγορεῖτε μετ' ἐμοῦ.

³⁹ Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστιν, **παρελθέτω**⁴⁸ ἅπ' ἐμοῦ τὸ Ποτήριον τοῦτο. Πλὴν οὐχ ὥς ἐγὼ θέλω ἀλλ' ὥς σύ.

⁴¹ 30% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

⁴² 85% of the Greek manuscripts, including the best line of transmission (f35), have ἀπαρνήσωμαι (an aorist, middle voice, subjunctive verb) here instead of ἀπαρνήσομαι (a future, middle voice verb).

⁴³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction δὲ here.

⁴⁴ The best line of transmission (f35), has the spelling εἶπον here instead of εἶπαν.

⁴⁵ 85% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Γεθσημανή here instead of Γεθσημανι.

⁴⁶ 86% of the Greek manuscripts, including the best line of transmission (f35), have προσεύξομαι ἐκεῖ here. On the basis of 4% the NU has ἐκεῖ προσεύξομαι.

⁴⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), include the name ὁ Ἰησοῦς here.

⁴⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have παρελθέτω (a present, imperative verb) here instead of παρελθάτω (an aorist,

32 Now, after I have been raised, I shall go before you into the region of Galilee."

33 Now, responding, the Peter said to Him, "If even⁴⁹ all shall be caught in a deathtrap in connection with You, I, *for my part*, shall never be caught in a deathtrap!"

34 The Jesus was saying to him, "Assuredly I say to you that in this – *that is*, the night – before a rooster crows, three times you shall deny Me.

35 The Peter says to Him, "Even *if ever it is necessary* for me to die with You, I might BY NO MEANS deny⁵⁰ YOU!"

Now,⁵¹ similarly also all the disciples spoke.

JESUS PRAYS URGENTLY THREE TIMES IN GETHSEMANE

WHILE HIS DISCIPLES DRIFT OFF TO SLEEP

36 Then, the Jesus comes with them into a place being called 'Gethsemane'⁵².

And, He says to the disciples, "Sit just until I, having gone away, might pray there⁵³."

37 And, having taken along the Peter and the two sons of Zebedee, He began to be grieved and to be in anguish.

38 Then, the Jesus⁵⁴ says to them, "The psyche *that is* Mine is deeply grieved – to the point of death!

Remain here. And, stay fully awake with Me!"

39 And, having gone ahead a little, He fell upon the face *that is* His, being one who was praying and saying, "Father *that is* Mine, if it is possible, let the Cup – *namely*, this *one* – keep on passing away⁵⁵ from Me.

Nevertheless, not as I, *for My part*, am wishing. Rather, as You, *for Your part*, wish."

imperative verb).

⁴⁹ 30% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'even' here.

⁵⁰ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'might ... deny' (an aorist, middle voice, subjunctive verb) here instead of 'shall ... deny' (a future, middle voice verb).

⁵¹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here.

⁵² 85% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Gethsemane' here. On the basis of one manuscript (X) the NU has 'Gethsemani'.

⁵³ 86% of the Greek manuscripts, including the best line of transmission (f35), have 'there I might pray' here. On the basis of 4% the NU has 'I might pray there'.

⁵⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), include the name 'the Jesus' here.

⁵⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'let ... keep on passing away' (a present, imperative verb) here instead of 'let ... pass away' (an aorist, imperative verb).

⁴⁰ Καὶ ἔρχεται πρὸς τοὺς μαθητὰς. Καὶ εὐρίσκει αὐτοὺς καθεύδοντας.

Καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;

⁴¹ Γρηγορεῖτε. Καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.

Τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.

⁴² Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ **Ποτήριον**⁵⁶ παρελθεῖν **ἀπ'** ἐμοῦ⁵⁷ ἐὰν μὴ αὐτὸ πῖω, γεννηθήτω τὸ θέλημά σου.

⁴³ Καὶ ἐλθὼν **εὗρεν αὐτοὺς πάλιν**⁵⁸ καθεύδοντας. Ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

⁴⁴ Καὶ ἄφεις αὐτοὺς **ἀπελθὼν πάλιν προσηύξατο**⁵⁹ ἐκ τρίτου τὸν αὐτὸν λόγον **εἰπὼν**⁶⁰.

⁴⁵ Τότε ἔρχεται πρὸς τοὺς μαθητὰς **αὐτοῦ**⁶¹. Καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε.

Ἴδου. Ἦγγικεν ἡ ὥρα. Καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.

⁴⁶ Ἐγείρεσθε. Ἄγωμεν·

Ἴδου.⁶² Ὁ παραδιδούς με.

⁴⁰ And, He comes to the *disciples*. And, He finds them sleeping.

An, He says to the Peter, "In this way are you not strong *enough* to stay awake *for* one hour with Me?

⁴¹ *All of you*,⁶³ keep on staying awake! And, keep on praying, lest you might enter into a temptation!

On the one hand, the spirit *is* an eager *thing*. On the other hand, the flesh *is* a *thing* without strength."

⁴² Again, for a second *time*, having departed, He prayed, saying, "Father *that is* Mine, if *it is* not possible that this – *that is*, the Cup⁶⁴ – pass by away from Me⁶⁵ if ever I might not drink it, let the will *that is* Yours come to be."

⁴³ And, having come, He found them again⁶⁶ sleeping. For, the eyes that were THEIRS had been lastingly weighed down.

⁴⁴ And, leaving them, having gone away again, He was praying,⁶⁷ for a third *time* saying the same word⁶⁸.

⁴⁵ Then, He comes to the disciples *that are* His⁶⁹. And, He says to them, "You are sleeping the *time* remaining; and, you are resting?!

Look! The Hour has lastingly drawn near! And, the Son of the Man is being handed over into the hands of moral failures!

⁴⁶ Be raising yourselves! Let us be going!

Look! The one who is handing Me over⁷⁰ !

⁵⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase 'τὸ Ποτήριον here.

⁵⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ἀπ' ἐμοῦ here.

⁵⁸ 30% of the Greek manuscripts, including the best line of transmission (f35), have εὗρεν αὐτοὺς πάλιν here. 66% have εὐρίσκει αὐτοὺς πάλιν. On the basis of 4% the NU has πάλιν εὗρεν αὐτοὺς.

⁵⁹ 94% of the Greek manuscripts, including the best line of transmission (f35), have ἀπελθὼν πάλιν προσηύξατο here. On the basis of 2% the NU has πάλιν ἀπελθὼν προσηύξατο.

⁶⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb πάλιν here.

⁶¹ 90% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

⁶² 20% of the Greek manuscripts, including the best line of transmission (f35), do not include the verb ἡγγικεν here.

⁶³ 'All of you,' – The following imperative verbs are plural.

⁶⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase 'the cup' here.

⁶⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'away from Me' here.

⁶⁶ 30% of the Greek manuscripts, including the best line of transmission (f35), have 'He found them again' here. 66% have 'He was finding them again'. On the basis of 4% the NU has 'again He found them'.

⁶⁷ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'having departed again He was praying' here. On the basis of 2% the NU has 'again having departed He was praying'.

⁶⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb 'again' here.

⁶⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that were His' here.

⁷⁰ 20% of the Greek manuscripts, including the best line of transmission (f35), do not include the verb 'has lastingly drawn near' here.

JUDAS HANDS JESUS OVER TO THE THRONG

⁴⁷ Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ! Ἰούδας εἰς τῶν Δώδεκα ἦλθεν. Καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων ἀπὸ τῶν Ἀρχιερέων καὶ Πρεσβυτέρων τοῦ Λαοῦ.

⁴⁸ Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· “Ὁν ἐὰν⁷¹ φιλήσω αὐτός ἐστιν. Κρατήσατε αὐτόν.

⁴⁹ Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν· Χαῖρε, Ῥαββί. Καὶ κατεφίλησεν αὐτόν.

⁵⁰ Ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ᾧ⁷² πάρει.

Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν. Καὶ ἐκράτησαν αὐτόν.

⁵¹ Καὶ ἰδοὺ. Εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ. Καὶ πατάξας τὸν δοῦλον τοῦ Ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον.

⁵² Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψον σου τὴν μάχαιραν⁷³ εἰς τὸν τόπον αὐτῆς. Πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν **μαχαίρᾳ**⁷⁴ ἀποθаноῦνται⁷⁵.

⁵³ Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι⁷⁶ παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι **πλείους**⁷⁷ ἢ⁷⁸ δώδεκα **λεγεῶνας**⁷⁹ ἀγγέλων;

⁴⁷ And, while He was still speaking, look! Judas, one of the Twelve, came! And, with him a throng – a great one – came with short swords and wooden clubs from the High Priests and Elders of the People.

⁴⁸ Now, the one who is handing Him over gave them a sign, saying, “Whom, if ever⁸⁰ I might kiss *Him*, He, *for His part*, is *the One*. Seize Him!”

⁴⁹ And immediately, having come up to the Jesus, he said, “Hail, Rabbi!” And, he kissed Him amorously.

⁵⁰ Now, the Jesus said to him, “Comrade, you are present against Whom⁸¹ *you ought not be*.”

Then, having come forward, they laid the hands upon the Jesus. And, they seized Him.

JESUS REBUFFS PETER'S MISGUIDED EFFORT TO RESIST

⁵¹ And, look! One of the *ones* with Jesus, having stretched out the hand, drew the short sword *that was his*. And, having struck the slave of the High Priest, he took off the ear *that was HIS*!

⁵² Then, the Jesus says to him, “Return the short sword *that is YOURS*⁸² to the place *that is its*. For, all the ones who take a short sword are being put to death⁸³ by a short sword.

⁵³ Or, do you think that I am not able just now⁸⁴ to invoke the Father *that is Mine*; and, He shall place beside me more than the⁸⁵ Twelve Legions of Angels?

⁷¹ 40% of the Greek manuscripts, including the best line of transmission (f35), have ἐὰν here instead of ἂν.

⁷² 90% of the Greek manuscripts, including the best line of transmission (f35), have ᾧ (a dative, relative pronoun) here instead of ᾧ (an accusative, relative pronoun).

⁷³ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order σου τὴν μάχαιραν (emphasizing the possessive pronoun) here instead of τὴν μάχαιράν σου.

⁷⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the earlier spelling μαχαίρᾳ here instead of μαχαίρῃ.

⁷⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have ἀποθаноῦνται here instead of ἀπολοῦνται.

⁷⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have the adverb ἄρτι here. On the basis of one manuscript (B) the NU has this adverb later in the sentence.

⁷⁷ 99.5% of the Greek manuscripts, including the best

line of transmission (f35), have πλείους here instead of πλείω.

⁷⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ἢ here.

⁷⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling λεγεῶνας here. On the basis of one manuscript (B) the NU has λεγιῶνας.

⁸⁰ 40% of the Greek manuscripts, including the best line of transmission (f35), have 'if ever' here instead of 'ever'.

⁸¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'against Whom' here instead of 'against what'.

⁸² 95% of the Greek manuscripts, including the best line of transmission (f35), have 'the short sword that is YOURS' (a word order emphasizing the possessive pronoun by placing it forward) here instead of 'the short sword that is yours'.

⁸³ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'are being put to death' (a present, passive verb) here instead of 'shall be utterly destroyed' (a future, passive form of another verb).

⁸⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have the adverb translated as 'just now' here. On the basis of one manuscript (B) the NU has this adverb later in the sentence.

⁸⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁵⁴ Πῶς οὖν πληρωθῶσιν αἱ Γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;

⁵⁵ Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ ληστὴν ἐξήλθετε⁸⁶ μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; **Καθ' ἡμέραν⁸⁷ πρὸς ὑμᾶς ἐκαθεζόμεν ἐν τῷ ἱερῷ διδάσκων⁸⁸.** Καὶ οὐκ ἐκρατήσατέ.

⁵⁶ Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ Γραφαὶ τῶν Προφητῶν.

Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

⁵⁷ Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν Ἀρχιερέα, ὅπου οἱ Γραμματεῖς καὶ οἱ Πρεσβύτεροι συνήχθησαν.

⁵⁸ Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ Ἀρχιερέως. Καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

⁵⁹ Οἱ δὲ Ἀρχιερεῖς **καὶ οἱ Πρεσβύτεροι⁸⁹** καὶ τὸ Συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως **θανατώσωσιν αὐτόν⁹⁰.**

⁶⁰ Καὶ οὐχ εὔρον.

Καὶ⁹¹ πολλῶν ψευδομαρτύρων προσελθόντων⁹², οὐχ εὔρον⁹³.

⁸⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐξήλθετε here instead of ἐξήλθατε.

⁸⁷ f35 generally writes καθημέραν as one word instead of καθ' ἡμέραν. The θ itself signals aspiration for the following word, so there is no ambiguity.

⁸⁸ 30% of the Greek manuscripts, including the best line of transmission (f35), have the word order πρὸς ὑμᾶς ἐκαθεζόμεν ἐν τῷ ἱερῷ διδάσκων here. On the basis of two manuscripts (X and B) the NU has ἐκαθεζόμεν πρὸς ὑμᾶς διδάσκων ἐν τῷ ἱερῷ.

⁸⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words καὶ οἱ Πρεσβύτεροι here.

⁹⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order θανατώσωσιν αὐτόν here instead of αὐτόν θανατώσωσιν.

⁹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction Καὶ here.

⁹² 99% of the Greek manuscripts, including the best

⁵⁴ So then, how might the Writings be fulfilled? Because, in this way it is necessary to come about?"

JESUS REBUFFS THE THRONGS FOR THEIR MISGUIDED ACTIVITY

⁵⁵ At that – *that is*, the hour – the Jesus said to the throngs, "As against a robber do you come out with short swords and wooden clubs to arrest Me?

Every day, before you, I was sitting in the Temple, teaching⁹⁴. And, you did not seize Me!

⁵⁶ Now, this whole event lastingly came to be in order that the Writings of the Prophet might be fulfilled."

ALL OF THE DISCIPLES FLED

Then, the disciples – all of *them*, having left Him, fled.

JESUS IS LEAD AWAY TO THE JEWISH LEADERS

⁵⁷ Now, the ones who had seized the Jesus led *Him* away to Caiaphas the High Priest, where the Scribes and the Elders were gathered together.

PETER FOLLOWED JESUS INTO THE COURTYARD OF THE CHIEF PRIEST

⁵⁸ Now, the Peter was following Him from a distance up to the enclosed courtyard of the Chief Priest. And, having entered inside, he was sitting with the attendants to see the outcome.

NO ONE WAS ABLE TO JUSTLY TESTIFY AGAINST JESUS

⁵⁹ Now, the Chief Priests, and the Elders,⁹⁵ and the Sanhedrin – *the whole of it* – were seeking false testimony against the Jesus so that they might put Him to death.

⁶⁰ And, they did not find *any*.

And,⁹⁶ although many were bearing false testimony, having come forward⁹⁷, they did not find *any*⁹⁸.

line of transmission, have the word order ψευδομαρτύρων προσελθόντων here instead of προσελθόντων ψευδομαρτύρων here.

⁹³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words οὐχ εὔρον here.

⁹⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), have 'before you, I was sitting in the Temple, teaching' here. On the basis of two manuscripts (X and B) the NU has 'I was sitting before you teaching in the Temple,'.

⁹⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words 'and the Elders,' here.

⁹⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'And,' here.

⁹⁷ 99% of the Greek manuscripts, including the best line of transmission, have the word order 'were bearing false testimony, having come forward' here instead of 'having come forward, were bearing false testimony,'.

⁹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include 'they did not find any' here.

ὕστερον δὲ προσελθόντες δύο
ψευδομάρτυρες⁹⁹ ⁶¹ **εἶπον**¹⁰⁰. Οὗτος
 ἔφη· Δύναμαι καταλῦσαι τὸν Ναὸν τοῦ
 Θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομησάιναι
αὐτόν¹⁰¹.

⁶² Καὶ ἀναστὰς ὁ Ἀρχιερεὺς εἶπεν
 αὐτῷ· Οὐδὲν ἀποκρίνη; τί οὗτοί σου
 καταμαρτυροῦσιν;

⁶³ Ὁ δὲ Ἰησοῦς ἐσιώπα.

Καὶ **ἀποκριθεὶς**¹⁰² ὁ Ἀρχιερεὺς εἶπεν
 αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ
 Ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ
 Υἱὸς τοῦ Θεοῦ.

⁶⁴ Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας·

Πλὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὄψεσθε τὸν Υἱὸν
 τοῦ Ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς
 Δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν
 τοῦ Οὐρανοῦ.

⁶⁵ Ἀότε ὁ Ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια
 αὐτοῦ λέγων **ὅτι**¹⁰³. Ἐβλασφήμησεν.
 Τί ἔτι χρεῖαν ἔχομεν μαρτύρων;
 ἴδε. Νῦν ἠκούσατε τὴν βλασφημίαν
αὐτοῦ¹⁰⁴.

⁶⁶ Τί ὑμῖν δοκεῖ;

Οἱ δὲ ἀποκριθέντες εἶπον· Ἐνοχος θανάτου
 ἐστίν.

Now, later, having come forward, two false witnesses¹⁰⁵ ⁶¹ said,
 “This *One* was saying, ‘I am able to destroy the Sanctuary of the
 God and over the course of three days rebuild it’¹⁰⁶”.

⁶² And, having stood up, the Chief Priest said to Him, “Do you
 answer nothing? What *about the things* these are testifying
 against You?”

⁶³ Now, the Jesus remained silent.

JESUS TESTIFIES CONCERNING HIS IDENTITY

And, having responded,¹⁰⁷ the High Priest said to Him, “I adjure
 you in respect of the God – *namely*, the Living *One* – that You
 should tell us whether You, *for Your part*, are the Anointed *One*,
 the Son of the God!”

⁶⁴ The Jesus says to him, “You, *for your part*, have said it
correctly!”

Except, I say to you *people*, long from now you shall see the
 ‘**Son of the Man**’, sitting at *the* right of the Power and ‘**coming**
upon the clouds of the Heaven’¹⁰⁸!”

JESUS IS CONDEMNED FOR SUPPOSEDLY BLASPHEMING

⁶⁵ Then, the Chief ripped apart the outer garment *that was* his,
 saying¹⁰⁹, “He has blasphemed!

What further need do we have of witnesses?

Look! Just now you have heard the blasphemy *that is* His¹¹⁰!

⁶⁶ What do you think?”

The *men*, having responded, said, “He is **LIABLE FOR A
 PENALTY OF DEATH!**”

⁹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the noun *ψευδομάρτυρες* here.

¹⁰⁰ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have the spelling *εἶπον* here. On the basis of one manuscript (κ) the NU has *εἶπαν*.

¹⁰¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the direct object *αὐτόν* here. On the basis of one manuscript (B) the NU omits it.

¹⁰² 97% of the Greek manuscripts, including the best line of transmission (f35), include the participle *ἀποκριθεὶς* here. On the basis of one manuscript (B) the NU omits it.

¹⁰³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word *ὅτι* here which often indicates the beginning of a quotation. In such cases it need not be translated in English because quotation marks accomplish the same purpose.

¹⁰⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun *αὐτοῦ* here.

¹⁰⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the noun translated as ‘false witnesses’ here.

¹⁰⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the direct object ‘it’ here. On the basis of one manuscript (B) the NU omits it.

¹⁰⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘having responded,’ here. On the basis of one manuscript (B) the NU omits it.

¹⁰⁸ A reference to Daniel 7:13

¹⁰⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word *ὅτι* here which often indicates the beginning of a quotation. In such cases it need not be translated in English because quotation marks accomplish the same purpose.

¹¹⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is His’ here.

67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ.
Καὶ ἐκολάφισαν αὐτόν.
οἱ δὲ

ἐρράπισαν¹¹¹ 68 λέγοντες· Προφήτευσον
ἡμῖν, Χριστέ. Τίς ἐστὶν ὁ παῖσας σε;

69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο¹¹² ἐν τῇ αὐλῇ.
Καὶ προσῆλθεν αὐτῷ μία παιδίσκη
λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ
Γαλιλαίου·

70 Ὁ δὲ ἡρνήσατο ἔμπροσθεν αὐτῶν¹¹³
πάντων λέγων· Οὐκ οἶδα τί λέγεις.

71 Ἐξελθόντα δὲ αὐτόν¹¹⁴ εἰς τὸν πυλῶνα
εἶδεν αὐτόν ἄλλη. Καὶ λέγει αὐτοῖς¹¹⁵
ἐκεῖ· Καὶ¹¹⁶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ
Ναζωραίου·

72 Καὶ πάλιν ἡρνήσατο μεθ¹¹⁷ ὅρκου ὅτι¹¹⁸
Οὐκ οἶδα τὸν ἄνθρωπον.

73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες
εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ,
καὶ γὰρ ἡ λαλιά σου δηλὸν σε ποιεῖ.

67 Then, they spat into the face *that* was His. And, they
slapped Him.

Now, the *men* flogged *Him*, 68 saying, “Prophecy for us,
Anointed *One*! Who is the one who struck *You*?”

PETER DENIES JESUS THREE TIMES BEFORE A ROOSTER CROWS

69 Now, outside the Peter was sitting¹¹⁹ in the enclosed
courtyard. And, one young female servant came to him, saying,
“Also you, *for your part*, were with Jesus, the *One* from the *region*
of Galilee.”

70 Now, the *Peter* denied *it* in front of them¹²⁰ – *that is*, all of
them – saying, “I do NOT know what you are saying!”

71 Now, after he¹²¹ had gone out into the gateway, another
young female servant saw him. And, she says to them¹²² there,
“Also¹²³ this *man* was with Jesus the Natzarene!”

72 And, again he denied *it* with an oath, “I do NOT know the
man!”

73 Now, after a little *while*, having come to *him*, ones who had
lastingly stood *there* said to the Peter, “Truly, also you, *for your*
part, are from among them; for, even the dialect *that is* yours
manifests you plainly!”

¹¹¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐρράπισαν here instead of ἐράπισαν.

¹¹² 97% of the Greek manuscripts, including the best line of transmission, have the word order ἔξω ἐκάθητο here instead of ἐκάθητο ἔξω.

¹¹³ 90% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun αὐτῶν here.

¹¹⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun αὐτόν here.

¹¹⁵ 90% of the Greek manuscripts, including the best line of transmission, have the pronoun αὐτοῖς here instead of the definite article τοῖς.

¹¹⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include Καὶ here.

¹¹⁷ 97% of the Greek manuscripts, including the best line of transmission, have the contraction μεθ here (because of the vowel which begins the next Greek word) instead of μετὰ.

¹¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word ὅτι which often indicates the beginning of a quotation. In such cases in English it need not be translated because quotation marks accomplish the same purpose.

¹¹⁹ 97% of the Greek manuscripts, including the best line of transmission, have the word order ‘outside ... was sitting’ here instead of ‘was sitting outside’.

¹²⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ‘them’ here instead of a definite article which could be translated as ‘the ones’.

¹²¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘he’ here.

¹²² 90% of the Greek manuscripts, including the best line of transmission, have ‘to them’ (a pronoun) here instead of ‘to the ones’ (a definite article).

¹²³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘Also’ here.

⁷⁴ Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν
ὅτι¹²⁴ Οὐκ οἶδα τὸν ἄνθρωπον.
Καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
⁷⁵ Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος
Ἰησοῦ εἰρηκότος αὐτῷ¹²⁵ ὅτι Πρὶν
ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με.
Καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

74 Then, he began to curse and to swear, "I do NOT know the man."

And, immediately a rooster crowed.

75 And, the Peter was reminded of the utterance of Jesus, having lastingly been spoken to him¹²⁶: "Before a rooster has crowed, three *times* you shall deny Me."

And, having gone outside, he wept bitterly.

¹²⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word ὅτι which often indicates the beginning of a quotation. In such cases in English it need not be translated because quotation marks accomplish the same purpose.

¹²⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun αὐτῷ here.

¹²⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as 'to him' here.