

KATA MATΘAION 9

f35

¹ Καὶ ἐμβὰς εἰς τὸ¹ Πλοῖον διεπέρασεν.

Καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

² Καὶ ἰδού. Προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον.

Καὶ ἰδὼν ὁ Ἰησοῦς τὴν Πίστιν αὐτῶν εἶπεν τῷ

παραλυτικῷ· Θάρσει, τέκνον· ἀφέωνται² σοι αἱ ἁμαρτίαι σου³.

³ Καὶ ἰδού. Τινες τῶν γραμματέων εἶπον⁴ ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ.

⁴ Καὶ εἰδὼς⁵ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν· Ἰνατί ὑμεῖς⁶ ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

⁵ Τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφέωνται⁷ σοι αἱ ἁμαρτίαι, ἢ

εἰπεῖν· Ἐγείραι⁸ καὶ περιπάτει;

⁶ ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ Ἀνθρώπου ἐπὶ τῆς Γῆς ἀφιέναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ· Ἐγερθεῖς! Ἄρον σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου.

¹ 90% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὸ here.

² 98% of the Greek manuscripts, including the best line of transmission (f35), have ἀφέωνται (a perfect passive verb) here. On the basis of two manuscripts (X and B) the NU has ἀφίενται (a present passive verb).

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have σοι αἱ ἁμαρτίαι σου here. On the basis of 2% the NU has σου αἱ ἁμαρτίαι.

⁴ Most of the Greek manuscripts, including the best line of transmission (f35), have spelling εἶπον here instead of εἶπαν.

⁵ 33.2% of the Greek manuscripts, including the best line of transmission (f35), have εἰδὼς here instead of ἰδὼν.

⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ὑμεῖς here.

⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ἀφέωνται here. On the basis of one manuscript (B) the NU has ἀφίενται.

⁸ 33.2% of the Greek manuscripts, including the best line of transmission (f35), have Ἐγείραι (an aorist imperative) here instead of Ἐγείρε (a present imperative).

MATTHEW 9

NLET

JESUS ACQUITS AND HEALS A PARALYZED MAN

¹ And, having embarked into the⁹ Boat, He crossed over. And, He came to the city *that* was His own.

² And, look! They were bearing toward Him a paralyzed *man*, *one* having been lastingly placed on a *portable* bed!

And, having seen the Faith *that* was theirs, the Jesus said to the paralyzed *man*, “Keep on being confident, *My* son! For *YOU* the *moral* failures *that* are yours¹⁰ have been lastingly acquitted¹¹!”

³ And, look! Some of the Scribes said amongst themselves, “This *One* blasphemes!”

⁴ And, the Jesus, having lastingly known¹² the thoughts *that* were theirs, said, “Why are you, *for your parts*,¹³ thinking wicked *things* in the hearts *that* are yours?”

⁵ For, what is easier –

➤ to say, ‘The *moral* failures *that* are *YOURS* have been lastingly acquitted¹⁴,’ or

➤ to say, ‘Arise!¹⁵ And, walk!’?

⁶ Now, in order that you might know *that* the Son of the Man has authority upon the Earth to acquit *moral* failures” – then He says to the paralyzed *man* – “Get up! Lift and take away the *portable* bed *that* is *YOURS*. And, go to the house *that* is yours!”

⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘For you the *moral* failures *that* are yours’ here. On the basis of 2% the NU has ‘the *moral* failures *that* are *YOURS*’.

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘have been lastingly remitted’ (a perfect passive verb) here. On the basis of two manuscripts (X and B) the NU has ‘are being acquitted’ (a present passive verb).

¹² 33.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘having lastingly known’ (a perfect participle) here instead of ‘having seen’ (an aorist participle of a different verb).

¹³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘you, for your parts’ here.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘have been lastingly remitted’ (a perfect passive verb) here. On the basis of one manuscript (B) the NU has ‘are being acquitted’ (a present, passive, indicative verb).

¹⁵ 33.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘Arise’ (an aorist imperative) here instead of ‘keep on arising’ (a present imperative).

⁷ Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
⁸ Ἰδόντες δὲ οἱ ὄχλοι **ἐθαύμασαν**¹⁶. Καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς Ἀνθρώποις.

⁹ Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, **Ματθαῖον**¹⁷ λεγόμενον.
 Καὶ λέγει αὐτῷ· Ἀκολουθε μοι.
 Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

¹⁰ Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, Καὶ ἰδοὺ! Πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

¹¹ Καὶ ἰδόντες οἱ Φαρισαῖοι **εἶπον**¹⁸ τοῖς μαθηταῖς αὐτοῦ· Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει **καὶ πίνει**¹⁹ ὁ διδάσκαλος ὑμῶν;

¹² Ὁ Ἰησοῦς²⁰ δὲ ἀκούσας εἶπεν **αὐτοῖς**²¹. Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες.

¹³ Πορευθέντες δὲ μάθετε τί ἐστίν· **Ἔλεον**²² θέλω καὶ οὐ θυσίαν.

Οὐ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς **εἰς μετάνοιαν**²³.

¹⁶ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ἐθαύμασαν here instead of ἐφοβήθησαν.

¹⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have spelling Ματθαῖον here instead of Μαθθαῖον.

¹⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have εἶπον (aorist tense of ἔρω) instead of ἔλεγον (imperfect tense of λέγω).

¹⁹ 30% of the Greek manuscripts, including the best line of transmission (f35), include the words καὶ πίνει here.

²⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the name Ἰησοῦς here.

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include αὐτοῖς here.

²² 98.5% of the Greek manuscripts, including the best line of transmission (f35), have Ἔλεον (the grammatically correct accusative case) instead of Ἐλεος (the nominative case).

²³ 96% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase εἰς μετάνοιαν here.

⁷ And, having gotten up, he departed to the house *that* was his.
⁸ Now, having seen *this*, the throng marvelled²⁴. And, they glorified the God – *namely*, the one who gave a resource – such a resource! – to the People.

JESUS CALLS MATTHEW

⁹ And, the Jesus, moving along from there, saw a man who was sitting *with authority* over the custom house – a man being called Matthew²⁵.

And, He says to Him, “Keep on following Me.”

And, having arisen, he followed Him.

JESUS CAME TO CALL MORALLY FAILING ONES

¹⁰ And, *this* came about while He was reclining in the house: And, look! Many tax-collectors and moral failures, having come, were reclining together with the Jesus and with the disciples *that* were His.

¹¹ And, having seen *this*, the Pharisees said²⁶ to the disciples *that* were His, “For what reason does the teacher *that* is yours eat and drink²⁷ with the tax-collectors and moral failures?”

¹² Now, the Jesus²⁸, having heard *this*, said to them²⁹, “The ones who are strong *in body* do not have need of a one who heals. Rather, the ones who are having *it* badly.

¹³ Now, having gone, be learning what it is: **‘I desire mercy; and, not sacrifice.**³⁰

For, I did not come to call righteous *ones* – rather, morally failing *ones* – to a change of thinking³¹.”

²⁴ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘marvelled’ here instead of ‘were frightened’.

²⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Matthew’ here instead of ‘Maththew’.

²⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ here instead of ‘were speaking’.

²⁷ 30% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘and drink’ here.

²⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘Jesus’ here.

²⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘to them’ here.

³⁰ A reference to Hosea 6:6

³¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘to a change of thinking’ here.

JESUS ANSWERS A QUESTION ABOUT FASTING

¹⁴ Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;

¹⁵ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον **χρόνον**³² μετ' αὐτῶν ἐστὶν ὁ νυμφίος; Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος. Καὶ τότε νηστεύσουσιν.

¹⁶ Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

¹⁷ Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς. Εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοί. Καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ **ἀπολοῦνται**³³. Ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς. Καὶ ἀμφοτέροι συντηροῦνται.

¹⁸ Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ. Ἀρχῶν **τις**³⁴ ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν. Ἀλλὰ ἐλθὼν ἐπίθες τὴν Χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.

¹⁹ Καὶ ἐγερθεὶς ὁ Ἰησοῦς **ἠκολούθησεν**³⁵ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

²⁰ Καὶ ἰδοὺ. Γυνὴ αἰμορροῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.

¹⁴ Then, the disciples of John approached Him, saying, “On account of what do we, *for our part*, and the Pharisees keep on fasting much, but the disciples *that are yours* do not keep on fasting?”

¹⁵ And, the Jesus said to them, “The sons³⁶ of the Bridegroom do not go into mourning during as long a time³⁷ as the Bridegroom is **WITH THEM**, *do they?*”

Now, days shall come whenever the Bridegroom might be taken away from them. And, then they shall fast.

JESUS ILLUSTRATES

HOW INAPPROPRIATE MIXING DOES MORE HARM THAN GOOD

¹⁶ Now, no one patches *with* a patch of cloth – *that is*, an unfulled³⁸ *patch* – on a garment – *that is*, an old one. For, the fullness of it pulls away from the garment; and, a worse tear comes to be.

¹⁷ Nor, do they pour wine – *that is*, fresh wine – into wineskins – *that is*, old ones. Otherwise, the wineskins burst. And, the wine is spilled out; and, the wineskins are being ruined.

Rather, they pour wine – *that is*, fresh wine – into wineskins – *that is*, new ones. And, both keep on being preserved well.

JESUS FOLLOWS A SYNAGOGUE OFFICIAL WHOSE DAUGHTER DIED

¹⁸ While He was speaking these things to them, look! Some³⁹ *synagogue* official, having come, prostrated himself before Him, saying, “The daughter *that is mine just now* died. Nonetheless, having come, lay the Hand *that is Yours* upon her; and, she shall live!”

¹⁹ And, having been roused, the Jesus followed⁴⁰ him. Also, the disciples *that were His followed*.

JESUS HEALS A WOMAN WHO WAS LOSING BLOOD

²⁰ And, look! A woman,
➤ who was losing blood for twelve years,
➤ having come up from behind,
grasped the edge of the outer garment *that was His!*

³² 20% of the Greek manuscripts, including the best line of transmission (f35), include the noun *χρόνον* here.

³³ 80% of the Greek manuscripts, including the best line of transmission (f35), have spelling *ἀπολοῦνται* here instead of *ἀπόλλυνται*.

³⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), have *τις* here. On the basis of 60% the NU has *εἷς*. The remaining manuscripts have other readings.

³⁵ Most of the Greek manuscripts, including the best line of transmission (f35), have *ἠκολούθησεν* (an aorist verb) here instead of *ἠκολούθει* (an imperfect verb).

³⁶ ‘sons’ – i.e., ‘groomsmen’.

³⁷ 20% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘time’ here.

³⁸ ‘unfulled’ – *that is*, ‘not shrunk and thickened by moistening, heating, and pressing (in the case of woolen cloth)’.

³⁹ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘some’ here. On the basis of 60% the NU has ‘one’. The remaining manuscripts have other readings.

⁴⁰ Most of the Greek manuscripts, including the best line of transmission (f35), have ‘followed’ (an aorist verb) here instead of ‘was following’ (an imperfect verb).

²¹ Ἐλεγεν γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.

²² Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς⁴¹ καὶ ἰδὼν αὐτὴν εἶπεν· Θάρσει, θύγατερ. Ἡ Πίστις σου σέσωκέν σε.

Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

²³ Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον ²⁴ λέγει⁴² αὐτοῖς· Ἀναχωρεῖτε. Οὐ γὰρ ἀπέθανεν τὸ κοράσιον. Ἀλλὰ καθεύδει.

Καὶ κατεγέλων αὐτοῦ.

²⁵ Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς. Καὶ ἠγέρθη τὸ κοράσιον.

²⁶ Καὶ ἐξηλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

²⁷ Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κρᾶζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς, Υἱὸς Δαβὶδ.

²⁸ Ἐλθόντι δὲ εἰς τὴν Οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί. Καὶ λέγει αὐτοῖς

⁴³ Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ· Ναί, Κύριε.

²⁹ Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· Κατὰ τὴν Πίστιν ὑμῶν γενηθήτω ὑμῖν.

³⁰ Καὶ ἀνεώχθησαν⁴⁴ αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο⁴⁵ αὐτοῖς ὁ Ἰησοῦς λέγων· Ὁρᾶτε μηδεὶς γινωσκέτω·

²¹ For, she was saying within herself, “If ever I might only touch the outer garment *that is* His, I shall be healed!”

²² Now, the Jesus, having turned around⁴⁶ and having seen her, said, “Be bold, daughter! The Faith *that is* yours has lastingly healed you!”

And, the woman was healed from the hour – *that is*, that *hour*.

JESUS AWAKENS A DEAD GIRL

²³ And, the Jesus, having gone into the house of the one who officiated and having seen the flute-players and the throng which was clamoring, ²⁴ says⁴⁷ to them, “Leave! For, the girl did NOT die. Rather, she is sleeping.”

And, they were laughing scornfully at Him.

²⁵ Now, when the throng had been thrown out, having gone in, He grasped the hand *that was* hers. And, He raised the girl.

²⁶ And, the report⁴⁸ – *that is*, this *one* – went out in *the* whole of the land – *that is*, that *land*.

JESUS HEALS TWO BLIND MEN

²⁷ And, while He was going on from there, two blind *men* followed the Jesus, shouting and saying, “Have mercy *on* us, Son of David!”

²⁸ Now, having gone into the House, the blind *men* approached Him. And, He⁴⁹ says to them, “Do you believe that I am able to do this?”

They say to Him, “Yes, Lord!”

²⁹ Then, He touched the eyes *that were* theirs, saying, “According to the Faith *that is* yours, let it come to be for you.”

³⁰ And, the eyes *that were* THEIRS were opened!

And, the Jesus sternly admonished them *for Himself*⁵⁰, saying, “Keep on seeing *to it that* you let no one come to know *this*.”

⁴¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐπιστραφεὶς here instead of στραφεὶς.

⁴² 97% of the Greek manuscripts, including the best line of transmission (f35), have λέγει (a present tense verb) here instead of ‘was saying’ (an imperfect verb).

⁴³ 20% of the Greek manuscripts, including the best line of transmission (f35), include the name ὁ Ἰησοῦς here.

⁴⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀνεώχθησαν here instead of ἠνεώχθησαν.

⁴⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ἐνεβριμήσατο (an aorist middle verb) here instead of ἐνεβριμήθη (an aorist passive verb).

⁴⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘having turned around’ here instead of ‘having turned’.

⁴⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘says’ here instead of ‘was saying’.

⁴⁸ ‘report’ – Perhaps significantly, the first meaning for this Greek word in the Liddell-Scott lexicon is ‘an utterance prompted by the gods’.

⁴⁹ 20% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘the Jesus’ here.

⁵⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘sternly admonished ... for Himself’ (an aorist, middle verb) here instead a non-sensical ‘was sternly admonished’ (an aorist, passive verb).

³¹ Οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκεῖνῃ.

³² Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον.

³³ Καὶ ἐκβλήθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες· Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.

³⁴ Οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

³⁵ Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ **Λαῷ**⁵¹.

³⁶ Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὥς⁵² πρόβατα μὴ ἔχοντα ποιμένα.

³⁷ Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς. Οἱ δὲ ἐργάται ὀλίγοι. ³⁸ Δεήθητε οὖν τοῦ Κυρίου τοῦ Θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν Θερισμὸν αὐτοῦ.

³¹ Now, the *formerly blind men*, having gone out, made Him known in *the whole of the land – that is, that land*.

JESUS THROWS A DEMON OUT OF A MUTE MAN

³² Now, as they were going out, look! They brought to Him a man –

- mute,
- being demonized!

³³ And, after He threw the demon out, the mute *man* spoke.

And, the throngs marvelled, saying, “Never has *something* just so been seen in the *land of Israel!*”

THE PHARISEES ATTRIBUTE JESUS’ HEALINGS

TO A CONNECTION WITH SATAN

³⁴ Now, the Pharisees were saying, “In connection with the one who is ruling the demons He keeps on throwing out the demons.”

A SUMMARY OF JESUS’ PROPHETIC ACTIVITIES

³⁵ And, the Jesus was going around to the cities – *all of them* – and the unwalled villages,

- teaching in the synagogues *that were* theirs, and
- heralding the Excellent Announcement of the Kingdom, and
- healing every disease and every sickness among the People⁵³.

JESUS URGES URGENT PRAYER FOR THE THRONGS

³⁶ Now, having seen the throngs, He was moved viscerally concerning them; because, they were

- ones who were lastingly being torn apart, and
- ones who were being lastingly hurled about, just like⁵⁴ sheep not having a shepherd.

³⁷ Then, He says to the disciples *that are* His, “On the one hand, the Harvest *is* numerous. On the other hand, the workers *are* few. ³⁸ So then, beg of the Lord of the Harvest in such a manner that He might send out workers into the Harvest *that is* His.

⁵¹ 90% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ἐν τῷ Λαῷ here.

⁵² 50% of the Greek manuscripts, including the best line of transmission (f35), have ὥς here instead of ὡσεὶ.

⁵³ 90% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘among the People’ here.

⁵⁴ 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘just like’ here instead of ‘as if’ (similar but different conjunctions).