

KATA MAPKON I  
f35

MARK 1  
NLET

WHAT THIS BOOK IS

1 A beginning of the Excellent Announcement<sup>1</sup> of Jesus<sup>2</sup> the Anointed<sup>3</sup>, Son of the God<sup>4</sup> <sup>5</sup> –

JOHN THE PROPHESED A PROPHET

2 As<sup>6</sup> it has been lastingly<sup>7</sup> written in the Prophets<sup>8</sup>:

**“Look! I, for My<sup>9</sup> part,<sup>10</sup> commission the Messenger<sup>11</sup> who is Mine<sup>12</sup> before Your face, who shall prepare the Road that is Yours before You<sup>13</sup>!”<sup>14</sup> <sup>15</sup>**

<sup>1</sup> Ἀρχὴ τοῦ Εὐαγγελίου Ἰησοῦ Χριστοῦ  
Υἱοῦ τοῦ Θεοῦ.

<sup>2</sup> Ὡς γέγραπται ἐν τοῖς Προφήταις · Ἴδού ἐγὼ ἀποστέλλω τὸν Ἀγγελὸν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν Ὁδὸν σου ἔμπροσθέν σου ·

<sup>1</sup> “Excellent Announcement” – usually translated as “Gospel.”

<sup>2</sup> ‘Jesus’ – means ‘YaHWeH saves’. Jesus is YaHWeH; and, He saves!

<sup>3</sup> ‘Jesus the Anointed’ – Jesus is his personal name. In Greek this name is followed by an adjective meaning ‘anointed’. This translator prefers to translate this word as ‘the Anointed’ rather than transliterate it as ‘Christ’ and takes it as uniquely descriptive of this person – Jesus.

<sup>4</sup> 98.4% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Son of the God.’ On the basis of 0.4% the NU omits them.

<sup>5</sup> The previous footnote is indicative of the thousands of major and minor differences between the NU (Nestle-Aland and United Bible Society) Greek text which is used in most modern translations and the Greek text which is used in this translation (f35). As you will see, the NU disagrees on many points with the vast majority of Greek manuscripts. This translator is convinced that a family of manuscripts identified by Dr. Wilbur Pickering as Family 35 (f35) most likely reflects the original Gospel penned by Mark and agrees in most points with the vast majority of manuscripts.

<sup>6</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘as’ here instead of ‘just as.’

<sup>7</sup> “lastingly” - You will regularly see this word when the Greek has a perfect tense verb, indicating a past action with a lasting result.

<sup>8</sup> 96.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Prophets’ here instead of ‘Isaiah the prophet’. Note that Mark does not cite only passages from Isaiah. In fact, the first passage is from Malachi!

<sup>9</sup> ‘My’ – The NLET begins all pronouns which refer to the divine being with a capital letter.

<sup>10</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun which is translated as ‘I, for My part,’ here.

<sup>11</sup> ‘messenger’ – a translation of the Greek word which is often transliterated as ‘angels’. ‘messengers’ may be human, heavenly, or even demonic.

<sup>12</sup> ‘the Messenger who is Mine’ – The Greek text includes a definite article (‘the’) before the word ‘Messenger’ here. This noun is followed by a possessive pronoun. This sequence occurs frequently. Rather than omit the article, this translation includes the definite article and adds a short relative clause after the noun to translate the possessive pronoun (in this case, ‘who is Mine’).

<sup>13</sup> 96.7% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘before You.’

<sup>14</sup> A reference to Malachi 3:1.

<sup>15</sup> Words in bold type indicate a reference to the Old Testament.

<sup>3</sup> Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν Ὁδὸν **Κυρίου**, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,

<sup>4</sup> Ἐγένετο, Ἰωάννης, βαπτίζων ἐν τῇ ἐρήμῳ **καὶ** κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

<sup>5</sup> Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ **Ἱεροσολυμίται**. **Καὶ ἐβαπτίζοντο πάντες** ἐν τῷ Ἰορδάνῃ Ποταμῷ **ὑπ’ αὐτοῦ** ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

<sup>6</sup> **Ἦν δὲ** ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.

<sup>7</sup> Καὶ ἐκήρυσσεν λέγων· Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ·

<sup>3</sup> **“A voice of one who is crying in the wilderness, ‘Prepare the Way of YaHWeH<sup>16</sup>! Be making the paths that are His straight!’”<sup>17 18</sup>**

<sup>4</sup> It came about – John, <sup>19</sup> one who was baptizing **“in the wilderness”** and <sup>20</sup> who was heralding<sup>21</sup> a baptism from<sup>22</sup> a change of thinking<sup>23</sup> for an acquittal of *one’s moral failures*<sup>24</sup>!

<sup>5</sup> And,<sup>25</sup> all the land of Judea and the Jerusalemites were going out to him. And, they were all being baptized<sup>26</sup> in the Jordan River by him<sup>27</sup>, confessing the moral failures *that were* theirs.

#### JOHN’S ATTIRE AND DIET

<sup>6</sup> Now, the John<sup>28</sup> was one who was lastingly clothing himself with camel’s hair and with a leather belt around the waist *that was* his and one who was eating locusts and wild honey.

#### JOHN FORETELLS A STRONG ONE

#### WHO WOULD BAPTIZE WITH THE HOLY SPIRIT

<sup>7</sup> And, he was heralding, saying, “The One Who is stronger than I is coming after me, the sandal strap of Whom I Myself am not worthy, having stooped down, to loosen!

<sup>16</sup> ‘YaHWeH’ – The Greek word for ‘Lord’ appears here without being preceeded with a definite article. Mark seems to have had the same habit other New Testament writers who indicated the sacred, personal, four consonant, Hebrew name for God – namely, ‘YaHWeH’ – in this way. In fact, Isaiah does use this four-consonant name for God in this prophecy.

<sup>17</sup> A reference to Isaiah 40:3

<sup>18</sup> Words in bold type indicate a reference to the Old Testament.

<sup>19</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article here.

<sup>20</sup> The best line of transmission (f35) includes the conjunction ‘and’ here.

<sup>21</sup> “heralding” – the action of a herald who proclaims the message that his king wants the people to know.

<sup>22</sup> ‘from’ – The choice of this preposition comes from the range of meanings that a Greek genitive noun could have in this context and that harmonizes with what is said about baptism in similar passages, in this case, Matthew 3:11. This is standard procedure in this translation.

<sup>23</sup> ‘change of thinking’ – a literal translation of the Greek word, usually translated as ‘repentance.’

<sup>24</sup> ‘one’s moral failures’ – The Greek noun here intimates the failure of person to fulfill his intended purpose – for example, hitting a target. For this reason it could also be translated as ‘missings of the mark’. Here the context is God’s intended purpose for him and his failure to attain it. It is usually translated as ‘sins.’

<sup>25</sup> ‘And,’ – Mark’s style was to begin many sentences with the word ‘And,’ , seemingly imitating the Hebrew method of relating successive historical events. This translation seeks to translate his style and grammatical constructions as much as possible without confusing English readers.

<sup>26</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jerusalemites were going out to him. And, they were all being baptized’ here instead of ‘the Jerusalemites – all of them – were going out to him. And, they were being baptized’.

<sup>27</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the Jordan River by him’ here instead of ‘by him in the Jordan River’.

<sup>28</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), read ‘Now, the John was...’ instead of ‘And, the John was...’

<sup>8</sup> Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι Ἁγίῳ.

<sup>9</sup> Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν ὁ Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας. Καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

<sup>10</sup> Καὶ εὐθέως<sup>29</sup> ἀναβαίνων ἀπὸ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς Οὐρανοὺς καὶ τὸ Πνεῦμα ὥσει<sup>30</sup> περιστερὰν καταβαῖνον ἐπ' αὐτόν·

<sup>11</sup> Καὶ φωνὴ ἐγένετο ἐκ τῶν Οὐρανῶν· Σὺ εἶ ὁ Υἱός μου ὁ Ἀγαπητός, ἐν ᾧ εὐδόκησα.

<sup>12</sup> Καὶ εὐθέως<sup>31</sup> τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. <sup>13</sup> Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα<sup>32 33</sup> πειραζόμενος ὑπὸ τοῦ Σατανᾶ. Καὶ ἦν μετὰ τῶν θηρίων,

8 I, *for my part*, on the one hand<sup>34</sup>, baptized you with<sup>35</sup> water. He, *for His part*, on the other hand, shall baptize you with<sup>36</sup> *the*<sup>37</sup> Holy Spirit.”

#### JESUS WAS BAPTIZED WITH WATER

9 And, it came to be in those days *that* the<sup>38</sup> Jesus came from Natzaret<sup>39</sup> of the *region of* Galilee. And, He was baptized by John in the Jordan River<sup>40</sup>.

#### JESUS WAS ALSO ANOINTED WITH THE HOLY SPIRIT AND POWER

10 And, immediately, while coming up from<sup>41</sup> the water, He saw the Heavens being parted and the Spirit, like a dove descending upon<sup>42</sup> Him.

#### JESUS RECEIVED HIS FATHER'S ATTESTATION

11 And, a voice came from the Heavens, “You, *for Your part*, are  
➤ the Son *that is* Mine,  
➤ the Beloved One,  
➤ with Whom<sup>43</sup> I was well pleased!”

#### JESUS WAS TEMPTED BY SATAN

12 And, immediately the Spirit drives<sup>44</sup> Him out into the wilderness. 13 And, He was there<sup>45</sup> in the wilderness forty days, One Who was being tempted by the Satan<sup>46</sup>.

And, He was with the wild beasts.

<sup>34</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the important little Greek particle here which has been translated ‘on the one hand’ here. Its mate, which is translated ‘on the other hand’, is in the next sentence.

<sup>35</sup> 95.5% of the Greek manuscripts, including the best line of transmission (f35), include the preposition which has been translated ‘with’ here. The noun is dative; so, it implies the preposition ‘with’. In this case, the translation turns out to be the same anyway.

<sup>36</sup> 95.5% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as ‘with’ here.

<sup>37</sup> ‘the Holy Spirit’ – When ‘Holy Spirit’ is not preceded by ‘the’ (as here), the words may refer to the regenerated holy spirit that disciples of Jesus have or to the third Person of the Trinity. Context must decide. Here the wider context of the New Testament clearly suggests that here the latter meaning is to be preferred.

<sup>38</sup> 45% of the Greek manuscripts, including the best line of transmission (f35), include a definite article before the name ‘Jesus.’

<sup>39</sup> ‘Natzaret’ – This spelling for this town in Galilee corresponds to a better transliteration of the Hebrew word for the town – ‘netzer,’ meaning ‘Branch. In Isaiah 11:1 the prophet used this word to refer to the Savior Whom God had promised to send since the beginning – He would be a ‘Natzarene.’

<sup>40</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘by John in the Jordan River’ here instead of ‘in the Jordan River by John’.

<sup>41</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have a preposition meaning ‘from’ here instead of a preposition meaning ‘out of’.

<sup>42</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘upon’ here instead of ‘to’ or ‘toward’.

<sup>43</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘with Whom’ here instead of ‘with You.’

<sup>44</sup> Mark often uses present tense verbs to make his historical account more vivid. This translation preserves his style.

<sup>45</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘there’ here.

<sup>46</sup> ‘the Satan’ – ‘Satan’ means ‘adversary.’ Satan is the name of God’s chief angelic adversary who introduced moral failure, suffering, and death into the Created Order by successfully tempting our first parents.

<sup>29</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have εὐθέως instead of εὐθύς.

<sup>30</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), have ὥσει here instead of ὡς.

<sup>31</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have εὐθέως instead of εὐθύς.

<sup>32</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling τεσσαράκοντα here instead of ‘τεσσεράκοντα’.

<sup>33</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the ἡμέρας τεσσαράκοντα instead of τεσσαράκοντα ἡμέρας.

Καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

<sup>14</sup> Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ Εὐαγγέλιον **τῆς βασιλείας** τοῦ θεοῦ <sup>15</sup> καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς. Καὶ ἤγγικεν ἡ Βασιλεία τοῦ Θεοῦ.

Μετανοεῖτε.  
Καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

<sup>16</sup> **Περιπατῶν** δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ τοῦ Σίμωνος **βάλλοντας ἀμφίβληστρον** ἐν τῇ Θαλάσσει. Ἦσαν γὰρ ἀλιεῖς·

<sup>17</sup> Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.

<sup>18</sup> Καὶ **εὐθέως**<sup>47</sup> ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ.

<sup>19</sup> Καὶ προβὰς **ἐκεῖθεν** ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. Καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,

And, the *heavenly* messengers<sup>48</sup> were serving Him.

JESUS HERALDED THE EXCELLENT ANNOUNCEMENT

14 Now, after the John had been transmitted *to prison*, the<sup>49</sup> Jesus came into the *region of* Galilee, heralding the Excellent Announcement of the Kingdom<sup>50</sup> of the God, 15 and saying:

- “The time has been lastingly fulfilled<sup>51</sup>!
- And, the Kingdom of the God was lastingly at hand *and is so now*!
- Keep on changing your thinking!
- And, keep on believing by means of the Excellent Announcement!”

JESUS CALLED FOUR MEN FOR TRAINING

16 Now,<sup>52</sup> while walking along<sup>53</sup> beside the Sea of the *region of* Galilee, He saw Simon and Andrew, the brother *that was* his – sons of the Simon<sup>54</sup> – casting a net<sup>55</sup> into the Sea. For, they were fishermen.

17 And, the Jesus said to them, “Come after Me; and, I will make you to become fishers of people.”

18 And, immediately, having left the nets *that were* theirs<sup>56</sup>, they followed Him.

19 And, having gone ahead a little farther from there<sup>57</sup>, He saw Jacob<sup>58</sup> – the son of Zebedee – and John, his brother. And, they were in the boat mending the nets.

<sup>48</sup> ‘heavenly messengers’ – a translation of the Greek word which is often transliterated as ‘angels’. Messengers may be human, heavenly, or even demonic.

<sup>49</sup> 60% of the Greek manuscripts, including the best line of transmission (f35), include a definite article before the name of Jesus here.

<sup>50</sup> 97.9% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘of the Kingdom’ here.

<sup>51</sup> ‘The time has been lastingly fulfilled’ – in other words, ‘the time of waiting for the promised savior of mankind is over for good!’

<sup>52</sup> 97% of the Greek manuscripts, including the best line of transmission (f35) begins this sentence with ‘Now,’ here instead of ‘And,’.

<sup>53</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘while walking along’ here instead of ‘while going along.’

<sup>54</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have words identifying Andrew as Simon’s brother and another Simon as the father of these brothers.

<sup>55</sup> 83.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘casting a net’ here. On the basis of 0.3% the NU omits an object (‘net’) and merely has ‘casting’.

<sup>56</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun ‘theirs’ here.

<sup>57</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word translated as ‘from there’ here.

<sup>58</sup> The Greek name here is Ἰάκωβον. Clearly it should be transliterated as ‘Jacob’ instead of ‘James’.

<sup>47</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have εὐθέως instead of εὐθύς.

<sup>20</sup> Καὶ εὐθέως<sup>59</sup> ἐκάλεσεν αὐτούς. Καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

<sup>21</sup> Καὶ εἰσπορεύονται εἰς **Καπερναοῦμ**. Καὶ εὐθέως<sup>60</sup> τοῖς Σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.

<sup>22</sup> Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ Γραμματεῖς.

<sup>23</sup> Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ. Καὶ ἀνέκραξεν <sup>24</sup> λέγων· **Ἔα!** τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; Ἦλθες ἀπολέσαι ἡμᾶς; Οἶδᾶ σε τίς εἶ, ὁ Ἅγιος τοῦ Θεοῦ.

<sup>25</sup> Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι. Καὶ ἐξελθε ἐξ αὐτοῦ.

<sup>26</sup> Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ **κράζαν** φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

<sup>27</sup> Καὶ ἐθαμβήθησαν **πάντες**, ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· Τί ἐστὶν τοῦτο; **Τίς ἡ διδαχὴ ἡ καινὴ αὕτη**. Ὅτι · κατ' ἐξουσίαν καὶ τοῖς **πνεύμασιν** τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.

<sup>28</sup> **Ἐξῆλθεν** δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

<sup>20</sup> And, immediately He called them. And, having left their father Zebedee in the boat with the hired servants, they departed after Him.

#### JESUS TAUGHT WITH AUTHORITY

<sup>21</sup> And, they go into Capernaum<sup>61</sup>. And, immediately on the Sabbath, having entered into the synagogue, He was teaching.

<sup>22</sup> And, they were astonished at the teaching *that was* His. For, He was teaching them as one having authority; and, not as the Scribes.

#### JESUS CAST OUT AN UNCLEAN SPIRIT

<sup>23</sup> And, <sup>62</sup> *there* was a man in their synagogue with a spirit – *that is, an unclean one*. And, he cried out, <sup>24</sup> saying,

➤ “Hey!<sup>63</sup> What have we to do with You, Jesus of Natzaret?” *and*

➤ “You have come to destroy us!” *and*

➤ “I know who You are – the Holy *One* of God!”

<sup>25</sup> And, Jesus rebuked him, saying, “Be muzzled! And, come out of him!”

<sup>26</sup> And, the unclean spirit, having convulsed him and having cried out<sup>64</sup> with a loud voice, came out of him.

<sup>27</sup> And, they were all<sup>65</sup> amazed, so that they questioned among themselves, saying, “What is this?” *and*, “What *is* the teaching – *that is*, the new *teaching*, this *teaching*?”<sup>66</sup> Because, with authority He commands even the spirits – *that is*, the unclean *ones*; and, they are persuaded<sup>67</sup> by Him!”

<sup>28</sup> Now,<sup>68</sup> the fame *that was* His went out immediately <sup>69</sup> into all the region of the *region* of Galilee.

<sup>61</sup> 98% of the Greek manuscripts, including the best line of transmission (f35) have the spelling ‘Capernaum’ here. The NU has ‘Capharnaum’.

<sup>62</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ‘immediately’ here.

<sup>63</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include an exclamation of surprise or displeasure here. The Greek word is Ἔα. A transliteration is ‘Eh-ah!’ Depending on how you say it, ‘Hey!’ is an approximate translation.

<sup>64</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘cried out’ here instead of ‘sounded’.

<sup>65</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘all’ here instead of ‘all together’.

<sup>66</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘and,’ “What is the teaching – *that is*, the new *teaching*, this *teaching*?” here. The NU has only ‘A teaching, a new one?’

<sup>67</sup> ‘are persuaded’ – The Greek verb here literally means ‘under-hear.’ It is often translated ‘obey.’ True enough, obedience is the result. But the word itself refers to the hearing and persuasion that precede this obedience.

<sup>68</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ instead of ‘And’.

<sup>69</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ‘everywhere’ here.

<sup>59</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have εὐθέως instead of εὐθὺς.

<sup>60</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως instead of εὐθὺς.

## JESUS HEALED SIMON'S MOTHER-IN-LAW

<sup>29</sup> Καὶ εὐθέως<sup>70</sup> ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

<sup>30</sup> ἡ δὲ πενθερὰ τοῦ Σίμωνος κατέκειτο πυρέσσουσα. Καὶ εὐθέως<sup>71</sup> λέγουσιν αὐτῷ περὶ αὐτῆς.

<sup>31</sup> Καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς. Καὶ ἀφῆκεν αὐτὴν ὁ πυρετός εὐθέως<sup>72</sup>.

Καὶ διηκόνει αὐτοῖς.

<sup>32</sup> Ὁψίας δὲ γενομένης, ὅτε ἔδν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαμονιζομένους. <sup>33</sup> Καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.

<sup>34</sup> Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις. Καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν Χριστὸν εἶναι.

<sup>35</sup> Καὶ πρωὶ ἔννυχον<sup>73</sup> λίαν ἀναστὰς ἐξῆλθεν. Καὶ ἀπῆλθεν εἰς ἔρημον τόπον. Κάκει προσήχετο.

<sup>36</sup> Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ. <sup>37</sup> Καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι Πάντες σε ζητοῦσιν.

<sup>38</sup> Καὶ λέγει αὐτοῖς· Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω. Εἰς τοῦτο γὰρ ἐξελέλυθα.

<sup>29</sup> And, immediately, having come out of the synagogue, they went into the house of the Simon and Andrew with Jacob and John.

<sup>30</sup> Now, the mother-in-law of the<sup>74</sup> Simon was lying *in bed*, one who was sick with a fever. And, immediately they are telling Him about her.

<sup>31</sup> And, having approached *her*, He raised her, having grasped the hand *that was hers*<sup>75</sup>. And, the fever left her immediately<sup>76</sup>. And, she was serving them.

## JESUS HEALED MANY AND CAST OUT MANY DEMONS

<sup>32</sup> Now, evening having come, when the sun had set, they were bringing to Him all who had *it* badly and those who were demonized. <sup>33</sup> And, the city – as a whole, having been gathered – was<sup>77</sup> before the door.

<sup>34</sup> And, He healed many who had *it* badly with various diseases. And, He was casting out many demons. And, He was not allowing the demons to speak, because they knew Him to be 'Anointed One'<sup>78</sup>.

## JESUS WENT OUT TO PRAY

<sup>35</sup> And, very early in the day, still in the night, having risen, He went out. And, He departed to a deserted place.

And, there He was praying.

## JESUS CAME TO HERALD

<sup>36</sup> And, the<sup>79</sup> Simon and the *ones* with him searched<sup>80</sup> for Him. <sup>37</sup> And, having found<sup>81</sup> Him, <sup>82</sup> they say to Him, "All are seeking YOU<sup>83</sup>!"

<sup>38</sup> And, He says to them, "Let us go <sup>84</sup> into the surrounding towns, in order also that there I might herald. For, for this reason I have lastingly come<sup>85</sup>."

<sup>74</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), include a definite article before Simon's name.

<sup>75</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that was hers' here.

<sup>76</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'immediately'.

<sup>77</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'the city – as a whole, having been gathered, was' here instead of 'was whole the city, having gathered'.

<sup>78</sup> 28% of the Greek manuscripts, including the best line of transmission (f35), include 'to be Anointed One' here. 12.8% are variations of the same. On the basis of 58.9% the NU omits this infinitive phrase entirely.

<sup>79</sup> 89% of the Greek manuscripts, including the best line of transmission (f35), include a definite article 'the' before the name 'Simon.'

<sup>80</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'searched' here instead of 'were searching'.

<sup>81</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have a participle 'having found' here instead of a past tense verb 'they found'.

<sup>82</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), omit the word 'and' here.

<sup>83</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), place the direct object before the verb for emphasis. English typically places the direct object after the verb. The capitalized letters in 'YOU' are intended to show this emphasis.

<sup>70</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως instead of εὐθὺς.

<sup>71</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως instead of εὐθὺς.

<sup>72</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως instead of εὐθὺς.

<sup>73</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἔννυχον instead of ἔννυχον.

## JESUS HERALDED AND CAST OUT DEMONS IN GALILEE

39And, He was<sup>90</sup> heralding in the synagogues<sup>91</sup> *that were* theirs also throughout all Galilee.

And, *He* was casting out the demons.

## JESUS HEALED A LEPER

40And, to Him a leper comes, imploring Him and kneeling down to Him<sup>92</sup> and saying to Him, “If You are willing, You are able to cleanse me.”

41Now, the Jesus<sup>93</sup>, having been moved deeply inside with compassion *and* having stretched out the Hand, grasped him<sup>94</sup>. And, He says to him, “I am willing! Be cleansed!”

42And, after He had spoken<sup>95</sup>, immediately the leprosy departed from him. And, he was cleansed.

43And, having strictly warned him, immediately He sent him away. 44And, He says to him, “See that you say nothing to anyone. But, rather, be going! Show yourself to the Priest. And, for the cleansing *that is yours* offer for yourself<sup>96</sup> those things which Moses<sup>97</sup> commanded – for a testimony to them.”

45Now, having gone out, the *former leper* began to herald *the word* extensively and to spread the Word abroad, with the result that *Jesus* was no longer able to openly enter into a city. Rather, He was outside in<sup>98</sup> deserted places.

And, they were coming to Him from every direction<sup>99</sup>.

39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν  
Καὶ τὰ δαιμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαι με καθαρίσαι.

41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ. Καὶ λέγει αὐτῷ· Θέλω, καθαρίσθητι·

42 Καὶ εἰπόντος αὐτοῦ εὐθέως<sup>86</sup> ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα. Καὶ ἐκαθαρίσθη.

43 Καὶ ἐμβριμησάμενος αὐτῷ εὐθέως<sup>87</sup> ἐξέβαλεν αὐτόν. 44 Καὶ λέγει αὐτῷ· Ὅρα μηδενὶ μηδὲν εἶπης. Ἀλλ’<sup>88</sup> ὕπαγε σεαυτὸν δεῖξον τῷ Ἱερεῖ καὶ προσένεγκαι περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωσῆς<sup>89</sup> εἰς μαρτύριον αὐτοῖς.

45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν Λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν. Ἀλλ’ ἐξω ἐν ἐρήμοις τόποις ἦν.  
Καὶ ἦρχοντο πρὸς αὐτὸν πανταχόθεν.

<sup>84</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), omit a Greek word translated as ‘elsewhere’ here.

<sup>85</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), have a perfect verb translated as ‘have lastingly come’ here. Another 59% have a perfect verb translated as ‘have lastingly come out’ here. Based on 1% the NU has an aorist verb ‘have come’.

<sup>86</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have εὐθέως instead of εὐθὺς.

<sup>87</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have εὐθέως instead of εὐθὺς.

<sup>88</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἄλλ instead of ἀλλὰ. Since the next word begins with a vowel the 85% are correct.

<sup>89</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωσῆς here instead of Μωυσῆς.

<sup>90</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘was’ here instead of ‘went’.

<sup>91</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the synagogues’ here instead of ‘to the synagogues’.

<sup>92</sup> 86.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘him’ here. On the basis of 6% the NU omits this word.

<sup>93</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the Jesus,...’ here instead of ‘And, He,...’.

<sup>94</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the wording ‘...the Hand, grasped him’ here instead of ‘...the Hand him grasped’.

<sup>95</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the participial phrase translated ‘after He had spoken’ here. On the basis of 2.3% the NU omits it.

<sup>96</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), have this middle voice imperative verb ‘offer for yourself’ here instead of an aorist verb ‘offer’.

<sup>97</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-uses’.

<sup>98</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘in’ here instead of ‘on’.

<sup>99</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘from everywhere’ here instead of ‘from every side’. The words are synonyms.