

KATA MAPKON 11
f35

MARK 11
NLET

JESUS RODE TO JERUSALEM

Sunday, March 31, 30 A.D.⁵

¹Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ εἰς Βηθσφαγὴ καὶ Βηθανίαν πρὸς τὸ Ὄρος τῶν Ἑλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ. ²Καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν. Καὶ εὐθέως¹ εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικεν. Λύσαντες αὐτὸν ἀγάγετε.

³Καὶ ἐάν τις ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο; εἶπατε ὅτι² Ὁ Κύριος αὐτοῦ χρειαν ἔχει. Καὶ εὐθέως³ αὐτὸν ἀποστέλλει ὧδε.

⁴Ἀπῆλθον δὲ. καὶ Εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου. Καὶ λύουσιν αὐτόν.

⁵Καὶ τινες τῶν ἐκεῖ ἐστῶτων-ἔλεγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν πῶλον;

⁶Οἱ δὲ εἶπον⁴ αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς. Καὶ ἀφῆκαν αὐτούς.

¹ And, when they were drawing near toward Jerusalem⁶, toward Bethsphage⁷ and Bethany at the Mount of the Olive Trees, He dispatches two of the disciples *that were* His. ² And, He says to them, "Be going into the village – *namely*, the *one* opposite you. And, immediately, being the ones who are entering into it, you shall find a colt having been lastingly tied *up*, on which no one of people ⁸ has lastingly sat⁹. Having loosed him, be bringing him¹⁰.

³ And, if ever anyone might say to you, 'Why are you doing this?' say, 'The Lord *that is* his has need of *him*.' And, immediately he is dispatching him ¹¹ here."

⁴ Now,¹² they departed. And, they found the¹³ colt having been lastingly tied by the¹⁴ door outside on the street. And, they loosed him.

⁵ And, some of the ones having taken a stand¹⁵ there were saying to them, "What are you doing, loosing the colt?"

⁶ Now, the *disciples* spoke to them just as the Jesus was enjoining¹⁶. And, they permitted them.

⁵ The dates are from the biblical chronology of Mr. Eugene Faulstich.

⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have a Greek spelling which is transliterated as 'Jerusalem' instead of as 'Jerosaluma'.

⁷ 70% of the Greek manuscripts, including the best line of transmission (f35), have a Greek spelling which is transliterated as 'Bethsphage' instead of as 'Bethphage'.

⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the Greek word translated as 'not yet'.

⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'has lastingly sat' here instead of 'sat'.

¹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'Having loosed it, be bringing it' instead of 'Loose it; and, bring it'.

¹¹ 83% of the Greek manuscripts, including the best line of transmission (f35), do not insert 'back' here.

¹² 97% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here. On the basis of 0.5% the NU has 'And,'.

¹³ 65% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹⁵ 30% of the Greek manuscripts, including the best line of transmission (f35), have 'of the ones having taken a stand' here instead of 'of the ones having lastingly taken a stand'.

¹⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'was enjoining' here instead of 'said'.

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.

² 99.5% of the Greek manuscripts, including the best line of transmission (f35), include a Greek word (ὅτι) which indicates a quotation. English quotation marks convey the sense.

³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.

⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπον here instead of εἶπαν.

⁷ Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν.
Καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν,
Καὶ ἐκάθισεν ἐπ' αὐτῷ¹⁷.

⁸ Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς
τὴν ὁδόν,

Ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν
δένδρων, καὶ ἐστρώννουν εἰς τὴν ὁδόν.

⁹ Καὶ οἱ προάγοντες καὶ οἱ
ἀκολουθοῦντες ἔκραζον λέγοντες·
Ὡσαννά, Εὐλογημένος ὁ Ἐρχόμενος ἐν
ὀνόματι Κυρίου·

¹⁰ Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν
ὀνόματι Κυρίου τοῦ πατρὸς ἡμῶν Δαυίδ·

Ὡσαννά ἐν τοῖς Ὑψίστοις.

¹¹ Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς
καὶ εἰς τὸ ἱερόν. Καὶ περιβλεψάμενος
πάντα ὀψίας ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς
Βηθανίαν μετὰ τῶν δώδεκα.

⁷ And, they were leading¹⁸ the colt to the Jesus.

And, they were throwing¹⁹ the outer garments *that were* theirs
on him.

And, He sat upon him.

⁸ Now,²⁰ many spread their outer garments on the road.

Now, others were cutting²¹ a padding of leaves²² from the
trees²³; and, they were spreading *them* on the road²⁴.

⁹ And, those who were going before and those who were
following were crying out, saying²⁵:

➤ **“Hosanna,²⁶ O One Who is being blessed, the One Who is
Coming²⁷ in a Name of YaHWeH²⁸ ²⁹!”³⁰ and**

➤ **10 “That *which* is being blessed in a Name of YaHWeH³¹
is the coming Kingdom of the father *who* is ours – namely,
David!” and**

➤ **“Hosanna, O You Who are in the Highest Places!”**

JESUS ENTERED JERUSALEM AND THE TEMPLE

¹¹ And, the Jesus went into Jerusalem and into the Temple.
And³², having looked around at all things, the hour already being
late, He went out to Bethany with the Twelve.

¹⁸ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘they were leading’ here instead of ‘they brought’

¹⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘they were throwing’ here instead of ‘they throw’

²⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And,’

²¹ 97.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘were cutting’ (an imperfect verb) here. On the basis of 0.5% the NU has ‘having cut’ (a participle).

²² 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘a padding of leaves’ here instead of ‘a bed of leaves’.

²³ 97.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘trees’ here. On the basis of 0.6% the NU has ‘fields’.

²⁴ 79.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, they were spreading them on the road.’ here. 17.5% have a minor variation. On the basis of 0.6% the NU text omits the entire clause.

²⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘saying’ here.

²⁶ ‘Hosanna’ is the transliteration of an Aramaic word which means “Please, save us!”

²⁷ ‘the One Who is Coming’ – This participle was one of many titles for the coming savior of mankind.

²⁸ ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for ‘Lord’ to translate this divine name, especially when quoting Old Testament passages, as happens here. It means ‘the One Who is’ or ‘He exists’. Indeed, this is the name that David used in Psalm 118:25.

²⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘in a Name of YaHWeH’ here. On the basis of 1% the NU omits these three words.

³⁰ A reference to Ps 118:25-26

³¹ ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for ‘Lord’ to translate this divine name. It means ‘the One Who is’ or ‘He exists’.

³² 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus . . . And’ here. On the basis of 1% the NU omits these three words.

¹⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have αὐτῷ (dative) here instead of αὐτόν (accusative). The meaning is the same.

JESUS CURSED THE FIG TREE

Monday, April 1, 30 A.D.:

¹² Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.

¹³ Καὶ ἰδὼν συκὴν μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα εὐρήσει τι³³ ἐν αὐτῇ. Καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα. **Οὐ γὰρ ἦν καιρὸς³⁴ σύκων.**

¹⁴ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Μηκέτι. **Ἐκ σοῦ εἰς τὸν αἰῶνα** μηδεὶς καρπὸν **φαγῇ.** Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

¹⁵ Καὶ ἔρχονται εἰς Ἱεροσόλυμα. Καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ.

Καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς κατέστρεψεν

¹⁶ Καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

¹⁷ Καὶ ἐδίδασκεν λέγων αὐτοῖς· Οὐ γέγραπται ὅτι Ὁ Οἶκός μου Οἶκος Προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; Ὑμεῖς δὲ **ἐποιήσατε** αὐτὸν Σπήλαιον Ληστῶν.

¹² And, the next day, when they had come out from Bethany, He was hungry.

¹³ And, having seen a fig tree from afar³⁵ having leaves, He went to see if thus He would find something on it.

And, having come to it, He found nothing except leaves. For, it was NOT a season³⁶ for figs³⁷.

¹⁴ And, responding, the Jesus³⁸ said to it, “No longer! No one might eat fruit³⁹ from you for the rest of the age!”

And, the disciples *that were* His were listening.

JESUS CLEANSED THE TEMPLE

¹⁵ And, they come⁴⁰ to Jerusalem. And, having entered into the Temple, the Jesus⁴¹ began to cast out ⁴² ones who were buying and ones who were selling in the Temple.

And, He overturned the tables of the money changers and the seats of the ones who were selling the doves.

¹⁶ And, He did not allow that anyone might carry a vessel through the Temple.

¹⁷ And, He was teaching, saying⁴³ to them, “Has it not been lastingly written, ‘**The House that is Mine shall be called “House of Prayer for All the Ethnicities”**’⁴⁴? Now, you, *for your parts*, have made⁴⁵ it a ‘**Den of Thieves**’⁴⁶.”

³⁵ 86% of the Greek manuscripts, including the best line of transmission (f35), have ‘fig tree from afar’ here instead of ‘fig tree from from afar’. The preposition is unnecessary since ‘from’ is already in the adverb.

³⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘it was NOT a season’ here instead of ‘it was not the season’. In Greek the negation (‘NOT’) is placed forward for emphasis. In English this emphasis is accomplished in this translation by capitalizing the letters.

³⁷ Fig trees may bear fruit throughout the year.

³⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

³⁹ 35% of the Greek manuscripts, including the best line of transmission (f35), have ‘No one might eat fruit’ here instead of ‘May no one eat fruit’.

⁴⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘they come’ here instead of ‘they come again’.

⁴¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘the Jesus’ here.

⁴² 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

⁴³ 98% of the Greek manuscripts, including the best line of transmission (f35), have the participle ‘saying’ here instead of ‘and, He was saying’.

⁴⁴ A reference to Isaiah 56:4

⁴⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘have made’ (aorist verb) instead of ‘have lastingly made’ (perfect verb).

⁴⁶ A reference to Jeremiah 7:11

³³ 90% of the Greek manuscripts, including the best line of transmission (f35), have εὐρήσει τι here instead of τι εὐρήσει.

³⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have οὐ γὰρ ἦν καιρὸς here instead of ὁ γὰρ καιρὸς οὐκ ἦν.

¹⁸ Καὶ ἤκουσαν οἱ **Γραμματεῖς καὶ οἱ Ἀρχιερεῖς**. Καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν. Ἐφοβοῦντο γὰρ αὐτόν, **ὅτι** πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

¹⁹ Καὶ **ὅτε** ὁψὲ ἐγένετο, **ἐξεπορεύετο** ἔξω τῆς πόλεως.

²⁰ Καὶ πρῶτ' παραπορευόμενοι εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν.

²¹ Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· Ῥαββί, ἴδε. Ἡ συκὴ ἣν κατηράσω ἐξήρανται.

²² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἔχετε πίστιν Θεοῦ. ²³ Ἀμὴν **γὰρ** λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἀρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ **πιστεύσῃ** ὅτι **ᾧ** λέγει γίνεται, ἔσται αὐτῷ **ὃ ἐὰν εἴπῃ**.

²⁴ Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα **ἂν προσευχόμενοι αἰτήσθε**, πιστεύετε ὅτι **λαμβάνετε**, καὶ ἔσται ὑμῖν.

¹⁸ And, the Scribes and the Chief Priests⁴⁷ heard *it*. And, they were seeking how they shall destroy⁴⁸ Him. For, they were fearing Him; because, all⁴⁹ the throng kept on being astonished by the teaching *that was* His.

¹⁹ And, when⁵⁰ evening came about, He was going out⁵¹ of the city.

JESUS TAUGHT A LESSON FROM THE FIG TREE

Tuesday, April 2, 30 A.D.

²⁰ And, early in the day, as they were passing by⁵², they saw the fig tree, having been withered from the roots *up*.

²¹ And, having been reminded, the Peter says to Him, “Rabbi, look! The fig tree that You cursed has been lastingly withered!”

²² And, responding, the Jesus says to them, “Keep on having faith from God⁵³. ²³ For,⁵⁴ assuredly, I say to you that whoever might have said to the mountain – *namely*, this *one*, ‘Be removed and be cast into the Sea!’ and might not be self-conflicted in the heart *that* is his but rather might have believed⁵⁵ that the *things* he says⁵⁶ happens, the *thing* shall be for him, if ever he might say *it*⁵⁷.

²⁴ For this reason I say, whatever things ones who are praying⁵⁸ might keep on asking⁵⁹ for themselves, keep on believing that you are receiving⁶⁰ *them*, and it shall be for you.

⁴⁷ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Scribes and the Chief Priests’ here instead of ‘the Chief Priests and the Scribes’.

⁴⁸ 35% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall destroy’ here instead of ‘might destroy’.

⁴⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Because, all’ here instead of ‘For, all’.

⁵⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘when’ here instead of ‘whenever’.

⁵¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘He was going out’ here instead of ‘they were going out’.

⁵² 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘early in the day, as they were passing by’ here instead of ‘as they were passing by early in the day’.

⁵³ ‘faith from God’ – or, possibly ‘a godly faith’

⁵⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘For,’ here.

⁵⁵ 93.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘might have believed’ (an aorist subjunctive verb) here. On the basis of 0.7% the NU has ‘might continue to believe’ (a present subjunctive verb).

⁵⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘what things (a plural pronoun) he says’ here. On the basis of 1.1% the NU has ‘what (a singular pronoun) he speaks’. The verbs are different but have a similar meaning.

⁵⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the phrase ‘if ever he might say it’ here.

⁵⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘those who are praying’ here instead of ‘you pray and ask’.

⁵⁹ 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘might be asking’ here instead of ‘are asking’.

⁶⁰ 98.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘are receiving’ here instead of ‘have received’.

²⁵ Καὶ ὅταν **στήκητε** προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

²⁶ **Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν**

²⁷ Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. Καὶ ἐν τῷ Ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι. ²⁸ Καὶ **λέγουσιν** αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; **καὶ**

Τίς σοι **τὴν ἐξουσίαν ταύτην ἔδωκεν**⁶¹ ἵνα ταῦτα ποιῇς;

²⁹ Ὁ δὲ Ἰησοῦς **ἀποκριθεὶς** εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς **καὶ ἐγὼ** ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ³⁰ Τὸ Βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;

³¹ Καὶ **ἐλογίζοντο** πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἐρεῖ· Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ³² **Ἀλλ**⁶² εἴπωμεν· Ἐξ ἀνθρώπων;— ἐφοβοῦντο τὸν **Λαόν**. Ἀπαντες γὰρ εἶχον τὸν Ἰωάννην **ὅτι ὄντως** προφήτης ἦν.

²⁵ “And, whenever you – ones who are praying – might keep on standing⁶³, be forgiving, if you have anything against anyone, in order that the Father *that is* yours, the *One* in the Heavens, might also forgive you the steps in the wrong direction *that are* yours.

²⁶ Now, if you, *for your parts*, are not forgiving, neither shall the Father *that is* yours – *that is*, the *One* in the heavens – forgive the steps in the wrong direction *that are* yours.”⁶⁴

JESUS ANSWERED A QUESTION ABOUT HIS AUTHORITY

²⁷ And, they came again into Jerusalem.

And, as He was walking in the Temple, the Chief Priests, and the Scribes, and the Elders come to Him. ²⁸ And, they are saying⁶⁵ to Him,

➤ “By means of what authority are You doing these things?” and,

➤ “Who gave to You this authority in order that you might do these things?”

²⁹ Now, the Jesus, responding,⁶⁶ said to them, “I, *for My part*,⁶⁷ also shall pose *to* you one question. And, answer Me; and, I shall tell you by means of what authority I do these things. ³⁰ The Baptism of ⁶⁸ John – was it from heaven, or from men?⁶⁹”

³¹ And, they were calculating⁷⁰ among themselves, saying, “⁷¹ If ever we might say, ‘From heaven,’ He shall say, ‘For what reason, then⁷², did you not believe him?’ ³² *If*, rather, we might say, ‘From men, . . .’” – they were fearing the People⁷³. For, all had *the opinion of* John that really⁷⁴ he was a prophet.

⁶³ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘might be standing’ here instead of ‘are standing’.

⁶⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), include verse 26 here. The NU omits the whole verse.

⁶⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘are saying’ (present tense) here instead of ‘were saying’ (imperfect tense).

⁶⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘responding,’ here.

⁶⁷ 60% of the Greek manuscripts, including the best line of transmission (f35), include a pronoun translated as ‘I, for My part,’ here. On the basis of 1% the NU omits it. (The subject ‘I’ is implied in the verb.)

⁶⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here. The NU does.

⁶⁹ 20% of the Greek manuscripts, including the best line of transmission (f35), do not add the imperative sentence ‘Respond to me’ here. The NU does.

⁷⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘calculating’ instead of ‘calculating exactly’.

⁷¹ The best line of transmission (f35), does not include the question ‘What might we say?’ here. Holmes seems to be the only one who includes it.

⁷² 97% of the Greek manuscripts, including the best line of transmission (f35), include the adverb translated as ‘then’ here.

⁷³ 95.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘the People’ here instead of ‘the throng’.

⁷⁴ 93.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘that really’ here. On the basis of 0.9 the NU has ‘really that’.

⁶¹ 93% of the Greek manuscripts, including the best line of transmission (f35), have τὴν ἐξουσίαν ταύτην ἔδωκεν here. In the basis of 4% the NU has ἔδωκεν τὴν ἐξουσίαν ταύτην.

⁶² 80% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἄλλ here. On the basis of 1% the NU has ἀλλὰ.

³³ Καὶ ἀποκριθέντες λέγουσιν τῷ

Ἰησοῦ· Οὐκ οἶδαμεν.

Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς· Οὐδὲ
ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

33 And, responding, they are saying to the Jesus⁷⁵, “We do not know.”

And, the Jesus, responding,⁷⁶ says to them, “Neither am I, *for my part*, declaring to you by means of what authority I am doing these things.”

⁷⁵ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘responding, they are saying to the Jesus’ *here*. On the basis of 2% the NU has ‘responding to the Jesus, they are saying’.

⁷⁶ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus, responding,’ *here*. On the basis of 2% the NU has ‘responding, the Jesus,’.