

## ΚΑΤΑ ΜΑΡΚΟΝ 14

f35

<sup>1</sup> Ἦν δὲ τὸ Πάσχα καὶ τὰ Ἄζυμα μετὰ δύο ἡμέρας. Καὶ ἐζήτουν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. <sup>2</sup> Ἐλεγον δέ · Μὴ ἐν τῇ Ἑορτῇ, μήποτε **θόρυβος ἔσται**<sup>1</sup> τοῦ Λαοῦ.

<sup>3</sup> Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς. **Καὶ** συντρίψασα **τὸ** ἀλάβαστρον κατέχεεν αὐτοῦ **κατὰ** τῆς Κεφαλῆς.

<sup>4</sup> Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἐαυτούς **καὶ λέγοντες**· Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; <sup>5</sup> Ἡ δύνατο γὰρ τοῦτοπραθῆναι ἐπάνω **τριακοσίων δηναρίων**<sup>2</sup> καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.

<sup>6</sup> Ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετε αὐτήν. Τί αὕτῃ κόπους παρέχετε; Καλὸν ἔργον **εἰργάσατο**<sup>3</sup> ἐν ἐμοί. <sup>7</sup> Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν. Καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι. Ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>8</sup> Ὁ ἔσχεν **αὕτη** ἐποίησεν, προέλαβεν μυρίσαι **μου τὸ Σῶμά** εἰς τὸν Ἑνταφιασμόν.

## MARK 14

NLET

## THE JEWS PLOTTED TO KILL JESUS

<sup>1</sup> Now, it was the Passover and the Feast of the Unleavened Bread after two days. And, the Chief Priests and the Scribes were seeking how, having seized Him by deceit, they might kill HIM. <sup>2</sup> Now,<sup>4</sup> they were saying, "Not during the Feast, lest there shall be a tumult of the People."

A

<sup>3</sup> And, while He was in Bethany in the house of Simon the leper, as He was reclining at a table, a woman, having an alabaster flask of very costly oil of genuine spikenard, came. And,<sup>5</sup> having broken the<sup>6</sup> alabaster<sup>7</sup>, she was pouring it out on the Head.

<sup>4</sup> Now, there were some who were irritated within themselves and were saying<sup>8</sup>, "For what purpose did the waste – namely, this waste – of the costly oil happen? <sup>5</sup> For, this<sup>9</sup> alabaster flask was able to have been sold for more than three hundred denarii and the proceeds be given to the poor." And, they were rebuking her sharply.

<sup>6</sup> Now, the Jesus said, "Leave her alone! Why do you cause her trouble? She has lastingly worked<sup>10</sup> an excellent work with respect to Me. <sup>7</sup> For, you ALWAYS have the poor among yourselves. And, whenever you might wish, you are able to do them good. Now, ME you do not always have. <sup>8</sup> What she had to do, this woman<sup>11</sup> did: she has come beforehand to anoint the Body that is MINE for the Burial.

<sup>4</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'For,'.

<sup>5</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'And,' at the beginning of this verse.

<sup>6</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), have a neuter definite article here instead of a feminine definite article, as the NU has.

<sup>7</sup> According to the Liddell-Scott "Greek-English Lexicon" the Greek word for 'alabaster' is neuter.

<sup>8</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the words 'and were saying' here.

<sup>9</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have 'this' (neuter, as is 'alabaster') here instead of 'the precious oil'.

<sup>10</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'has lastingly worked' (perfect tense) here instead of 'has worked' (aorist tense).

<sup>11</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include 'this woman' here.

<sup>1</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), θόρυβος ἔσται here. On the basis of 0.5% the NU has ἔσται θόρυβος.

<sup>2</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have τριακοσίων δηναρίων here instead of δηναρίων τριακοσίων.

<sup>3</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἰργάσατο here instead of ἡργάσατο.

<sup>9</sup> Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ Εὐαγγέλιον **τοῦτο** εἰς ὅλον τὸν Κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

<sup>10</sup> Καὶ Ἰούδας ὁ Ἰσκαριώτης<sup>12</sup> εἷς τῶν Δώδεκα ἀπῆλθεν πρὸς τοὺς Ἀρχιερεῖς ἵνα **παραδῶ αὐτὸν** αὐτοῖς. <sup>11</sup> Οἱ δὲ ἀκούσαντες ἐχάρησαν. Καὶ ἐπηγγείλαντο αὐτῷ **ἀργύρια** δοῦναι. Καὶ ἐζήτηι πῶς **εὐκαίρως αὐτὸν**<sup>13</sup> **παραδῶ**<sup>14</sup>.

<sup>12</sup> Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν Ἀζύμων, ὅτε τὸ Πάσχα ἔθουον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποῦ θέλεις ἀπελθόντες **ἐτοιμάσομεν** ἵνα φάγῃς τὸ Πάσχα; <sup>13</sup> Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν. Καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων. Ἀκολουθήσατε αὐτῷ. <sup>14</sup> Καὶ ὅπου ἐὰν εἰσέλθῃ εἵπατε τῷ οἰκοδεσπότηι ὅτι Ὁ διδάσκαλος λέγει· Ποῦ ἐστὶν τὸ κατάλυμά ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω; <sup>15</sup> Καὶ αὐτὸς ὑμῖν δείξει **ἀνώγειον**<sup>15</sup> μέγα ἐστρωμένον ἑτοιμον. Ἐκεῖ ἐτοιμάσατε ἡμῖν. <sup>16</sup> Καὶ ἐξῆλθον οἱ Μαθηταὶ αὐτοῦ. Καὶ ἦλθον εἰς τὴν πόλιν. Καὶ εὑρον καθὼς εἶπεν αὐτοῖς,

<sup>9</sup> <sup>16</sup> Assuredly, I say to you: where, if ever the Excellent Announcement – *namely, this one*<sup>17</sup> – *might* be heralded in the whole *Created* Order, even what this *woman* has done shall be spoken as a memorial to her.”

#### JUDAS ARRANGED TO BETRAY JESUS

<sup>10</sup> And, Judas, the<sup>18</sup> Iscariotes<sup>19</sup>, one of the Twelve, departed to the Chief Priests in order that he might hand Him over<sup>20</sup> to them. <sup>11</sup> Now, the *Chief Priests*, having heard *it*, rejoiced. And, they were promising to give him pieces of silver<sup>21</sup>.

And, he was seeking how he might, opportunely, hand him over<sup>22</sup>.

#### JESUS SENT TWO DISCIPLES TO PREPARE THE PASSOVER

Thursday, April 4, 30 A.D.

<sup>12</sup> And, on the first day of *the Feast* of the Unleavened *Bread*, when they are slaughtering the Passover *lambs*, the disciples *that were* His say to Him, “Where do You want that, having gone, we shall prepare<sup>23</sup>, in order that You might eat the Passover?”

<sup>13</sup> And, He dispatches two of the Disciples *that were* His. And, He says to them, “Be going into the city. And, a man will meet you, carrying an earthenware vessel of water. Follow him. <sup>14</sup> And, wherever he might enter, say to the master of the house, ‘The Teacher says, “Where is the guest room <sup>24</sup> in which I might eat the Passover with the Disciples *that are* Mine?”’ <sup>15</sup> And, he, *for his part*, shall show you a great big, upper room, having lastingly been furnished *with coverings for the dining couches and* prepared. <sup>25</sup> There prepare for us.”

<sup>16</sup> And, the Disciples *that were* His<sup>26</sup> went out. And, they came into the city. And, they found *it* just as He *had* said to them.

<sup>12</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), omit the conjunction translated ‘Now,’ or ‘But,’ here.

<sup>17</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as ‘namely, this one’ here.

<sup>18</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of 0.5% the NU omits it.

<sup>19</sup> ‘the Iscariotes’ – This is the transliteration of the word and most likely means ‘the one from the city of Kerioth’.

<sup>20</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the expected subjunctive verb translated ‘might hand Him over’ here.

<sup>21</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), have a plural noun translated as ‘pieces of silver’ here instead of a singular noun ‘silver’ or ‘money’.

<sup>22</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the expected subjunctive verb translated ‘might ... hand Him over’ here.

<sup>23</sup> 65% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall prepare’ here instead of ‘might prepare’.

<sup>24</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun translated as ‘that is Mine’ here.

<sup>25</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not begin this sentence with ‘And’.

<sup>26</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

<sup>12</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἰσκαριώτης here. On the basis of 1% the NU has Ἰσκαριώθ.

<sup>13</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have εὐκαίρως αὐτὸν here instead of αὐτὸν εὐκαίρως.

<sup>14</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling παραδῶ here instead of παραδοῖ.

<sup>15</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀνώγειον here. On the basis of 5% the NU has ἀνάγειον.

Καὶ ἡτοίμασαν τὸ Πάσχα.

<sup>17</sup> Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν Δώδεκα.

<sup>18</sup> καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς<sup>27</sup> · Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ.

<sup>19</sup> Οἱ δὲ ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς καθ<sup>28</sup> εἷς· Μήτι ἐγώ; Καὶ ἄλλος Μήτι ἐγώ;

<sup>20</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Εἷς ἐκ τῶν Δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον·

<sup>21</sup> Ὁ μὲν Υἱὸς τοῦ Ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ. Οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδεται. Καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

<sup>22</sup> Καὶ ἐσθιόντων αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν.

Καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· Λάβετε, φάγετε, τοῦτό ἐστιν τὸ Σῶμά μου.

<sup>23</sup> Καὶ λαβὼν τὸ Ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς. Καὶ ἔπιον ἐξ αὐτοῦ πάντες.

And, they prepared the Passover.

JESUS FORETOLD THAT ONE OF THE APOSTLES WOULD BETRAY HIM

*the beginning of Friday (by Jewish reckoning), April 5, 30 A.D.*

<sup>17</sup> And, when evening came, He comes with the Twelve.

<sup>18</sup> And, while they were reclining *at the table* and eating, the Jesus said, “Assuredly I say to you, one from among you shall hand Me over – one who is eating with Me.”

<sup>19</sup> Now, the *Twelve*<sup>29</sup> began to be grieved and to say to Him one after one, “*It isn't I, for my part, is it?*” And, another would say, “*It isn't I, for my part, is it?*”<sup>30</sup>

<sup>20</sup> Now, the Jesus, responding<sup>31</sup>, said to them, “*It is one from among*<sup>32</sup> the Twelve, the one who is dipping for himself with Me in the bowl.

<sup>21</sup> <sup>33</sup> On the one hand, the Son of the Man goes away just as it has been lastingly written concerning Him. On the other hand, woe to that man by whom the Son of the Man is being handed over! *It was being*<sup>34</sup> excellent for that man if he had not been born!”

JESUS GAVE THE APOSTLES

HIS BODY AND HIS BLOOD OF THE NEW TESTAMENT

<sup>22</sup> And, while they were eating, the Jesus<sup>35</sup>, having taken a *loaf of flatbread*<sup>36</sup> and<sup>37</sup> having blessed *YaHWeH*, broke *it*.

And, He gave *it* to them. And, He said, “Take *it*. Eat *it*”<sup>38</sup>. This *that you are eating*<sup>39</sup> is the Body<sup>40</sup> *that is* Mine.”

<sup>23</sup> And, having taken the<sup>41</sup> Cup *and* having given thanks, He gave *it* to them. And, they all drank from it.

<sup>29</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Now, the Twelve’ here.

<sup>30</sup> 88.1% of the Greek manuscripts, including the best line of transmission (f35), include this second question.

<sup>31</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the word, ‘And,’ here.

<sup>32</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as ‘from among’ here.

<sup>33</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not do not begin this sentence with ‘that’.

<sup>34</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the imperfect verb translated as ‘It was being’ here.

<sup>35</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘the Jesus’ here. On the basis of 0.5% the NU omits these words.

<sup>36</sup> ‘bread’ – in Greek this word is masculine.

<sup>37</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘and’ here.

<sup>38</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include ‘Eat it’ here.

<sup>39</sup> ‘This that you are eating’ – This is a translation of the neuter Greek demonstrative pronoun here. Please recall that the Greek word for bread is masculine.

<sup>40</sup> ‘Body’ – in Greek this word is neuter.

<sup>41</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>27</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have εἶπεν ὁ Ἰησοῦς here instead of ὁ Ἰησοῦς εἶπεν.

<sup>28</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction καθ here instead of κατὰ.

<sup>24</sup> Καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστιν  
τὸ αἷμά μου,

**τὸ τῆς Καινῆς Διαθήκης**  
**τὸ περὶ πολλῶν ἐκχυνόμενον**<sup>42</sup>.

<sup>25</sup> Ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ  
τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς Ἡμέρας  
ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ  
Βασιλείᾳ τοῦ Θεοῦ.

<sup>26</sup> Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὅρος τῶν  
Ἑλαιῶν.

<sup>27</sup> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι  
Πάντες σκανδαλισθήσεσθε **ἐν ἐμοὶ ἐν τῇ**  
**νυκτὶ ταύτῃ**. Ὅτι γέγραπται· Πατάξω τὸν  
Ποιμένα. Καὶ τὰ πρόβατα  
διασκορπισθήσονται.

<sup>28</sup> Μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς  
τὴν Γαλιλαίαν.

<sup>29</sup> Ὁ δὲ Πέτρος ἔφη αὐτῷ· **Καὶ εἰ πάντες**  
σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

<sup>30</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι  
ὅτι σὺ  
σήμερον  
**ἐν τῇ νυκτὶ ταύτῃ**  
πρὶν ἢ δις ἀλέκτορα φωνῆσαι  
τρίς  
**ἀπαρνήσῃ με**<sup>43</sup>.

<sup>24</sup> And, He said to them, "This *that you are drinking*<sup>44</sup> is –

- the Blood<sup>45</sup> *that is* Mine,
- the *Blood* of the New Testament<sup>46 47</sup>,
- the *Blood* which FOR MANY is being poured out!<sup>48</sup>

<sup>25</sup> Assuredly, I say to you, that I will by no means any longer  
drink from the fruit of the *grapevine* until the Day – *namely*, that  
Day – whenever I might drink it newly-made in the Kingdom of the  
God."

<sup>26</sup> And, having sung a hymn, they went out to the Mount of the  
Olive Trees.

#### JESUS FORETOLD THE SCATTERING OF THE APOSTLES

<sup>27</sup> And, the Jesus says to them, "All of you shall be caught in a  
death trap because of Me in the night - *namely* – this *night*<sup>49</sup>.  
Because, it has been lastingly written: '**I shall strike the  
Shepherd. And, the sheep shall be thoroughly scattered.**'<sup>50</sup>

<sup>28</sup> Now<sup>51</sup>, after I have been raised, I shall go before you into the  
*region of Galilee*."

<sup>29</sup> Now, the Peter was saying to Him, "Even if<sup>52</sup> all shall be  
caught in a deathtrap, at least I, *for my part*, shall not be."

<sup>30</sup> And, the Jesus says to him, "Assuredly, I say to you that you,  
*for your part*,

- today,
- in the night – *namely*, this *night*<sup>53</sup>,
- before the rooster crows twice,
- three times  
shall deny Me!"

<sup>44</sup> 'This *that you are drinking*' – This is a translation of the neuter Greek demonstrative pronoun here.'

<sup>45</sup> 'Blood' – in Greek this word is neuter.

<sup>46</sup> 'Testament' – the Greek word is defined in the Liddell-Scott "Greek-English Lexicon" first of all as "disposition of property by will, testament". Cf. Galatians 3:15.

<sup>47</sup> 85.5% of the Greek manuscripts, including the best line of transmission (f35), have 'the Blood of the New Testament' here. On the basis of 0.4% the NU has 'of the Testament'.

<sup>48</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'FOR MANY is being poured out' here. On the basis of 1% the NU has 'is being poured out in behalf of many'.

<sup>49</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), include the words 'because of Me in the night - namely – this night' here. The NU omits all of these words.

<sup>50</sup> A reference to Zechariah 13:7

<sup>51</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have 'Now' instead of 'But,'.

<sup>52</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), 'Even if' here instead of 'If even'.

<sup>53</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), 'in the night – namely, this night' here instead of 'this, the night'.

<sup>42</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐκχυνόμενον here instead of ἐκχυννόμενον.

<sup>43</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ἀπαρνήσῃ με here instead of με ἀπαρνήσῃ.

<sup>31</sup> Ὁ δὲ ἐκπερισσοῦ<sup>54</sup> ἔλεγεν<sup>55</sup>

μᾶλλον · Ἐὰν με δέῃ<sup>56</sup> συναποθανεῖν σοι,  
οὐ μὴ σε ἀπαρνήσωμαι.  
Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

<sup>32</sup> Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα  
Γεθσημανή<sup>57</sup>.

Καὶ λέγει τοῖς Μαθηταῖς αὐτοῦ· Καθίσατε  
ᾧδε ἕως προσεύξωμαι<sup>58</sup>.

<sup>33</sup> Καὶ παραλαμβάνει τὸν Πέτρον καὶ  
Ἰάκωβον καὶ Ἰωάννην μετ' ἑαυτοῦ.

Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.

<sup>34</sup> Καὶ λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχὴ  
μου, ἕως θανάτου. Μείνατε ᾧδε, καὶ  
γρηγορεῖτε.

<sup>35</sup> Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ τῆς γῆς.

Καὶ προσήχετο ἵνα εἰ δυνατόν ἐστιν  
παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα.

<sup>36</sup> Καὶ ἔλεγεν· Ἀββα ὁ Πατήρ, πάντα δυνατά  
σοι· **παρένεγκαι**<sup>59</sup> τὸ Ποτήριον **ἀπ' ἐμοῦ**  
**τοῦτο**<sup>60</sup>. Ἀλλ' οὐ τί ἐγὼ θέλω. Ἀλλὰ τί  
σύ.

<sup>37</sup> Καὶ ἔρχεται. Καὶ εὐρίσκει αὐτοὺς  
καθεύδοντας. Καὶ λέγει τῷ Πέτρῳ· Σίμων,  
καθεύδεις; Οὐκ ἴσχυσας μίαν ὥραν  
γρηγορῆσαι;

<sup>31</sup> Now, the *Peter* much more superfluously was saying<sup>61</sup> more  
and more<sup>62</sup>, “If ever it might be necessary *that* I die for You, I shall  
by no means deny<sup>63</sup> You!”

Now, in the same way also they were all speaking.

JESUS PRAYED IN THE GARDEN OF GETHSEMANE

<sup>32</sup> And, they come to a place which *had* the name  
‘Gethsemane’<sup>64</sup>.

And, He says to the Disciples *that were* His, “Sit here, so long  
as I shall pray<sup>65</sup>.”

<sup>33</sup> And, He takes along the Peter, and <sup>66</sup> Jacob<sup>67</sup>, and <sup>68</sup> John  
with Himself<sup>69</sup>.

And, He began to be completely upset and deeply distressed.

<sup>34</sup> And, He says to them, “The psyche *that is* Mine is  
exceedingly sorrowful, *even* to death. Stay here, and stay  
awake.”

<sup>35</sup> And, having gone ahead a little, He fell<sup>70</sup> upon the ground.  
And, He was praying that, if it were possible, the Hour might pass  
away from Him.

<sup>36</sup> And, He was saying, “Abba<sup>71</sup>, the Father, all things *are*  
possible for You. Cause the Cup – *namely*, this *Cup* – to be  
taken away<sup>72</sup> from Me. Yet, not what I, *for My part*, want.  
Rather, what You, *for Your part*, want.”

<sup>37</sup> And, He comes. And, He finds them sleeping. And, He  
says to the Peter, “Simon, are you sleeping? Are you not strong  
enough to stay awake one hour?”

<sup>61</sup> 99% of the Greek manuscripts, including the best line of transmission (f35),  
‘was saying’ here instead of ‘was speaking’.

<sup>62</sup> 98% of the Greek manuscripts, including the best line of transmission (f35),  
include the word translated as ‘more and more’ here.

<sup>63</sup> 80% of the Greek manuscripts, including the best line of transmission (f35),  
have an aorist subjunctive verb here instead of a future tense verb.

<sup>64</sup> 88% of the Greek manuscripts, including the best line of transmission (f35),  
have the spelling of ‘Gethsemane’ here. On the basis of 2% the NU has  
‘Gethsemani’.

<sup>65</sup> 35% of the Greek manuscripts, including the best line of transmission (f35),  
have ‘I shall pray’ here instead of ‘I might pray’.

<sup>66</sup> 85% of the Greek manuscripts, including the best line of transmission (f35),  
do not include the definite article ‘the’ here.

<sup>67</sup> ‘Jacob’ – Clearly, this is a better transliteration of the Greek name Ἰάκωβον  
than ‘James’.

<sup>68</sup> 96% of the Greek manuscripts, including the best line of transmission (f35),  
do not include the definite article ‘the’ here.

<sup>69</sup> 97% of the Greek manuscripts, including the best line of transmission (f35),  
have ‘with Himself (a reflexive pronoun)’ here instead of ‘with him (a personal  
pronoun)’.

<sup>70</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35),  
have ‘He fell’ instead here of ‘He was falling’.

<sup>71</sup> ‘Abba’ – a transliteration of the intimate but also respectful Hebrew (or  
Aramaic) word for ‘father’.

<sup>72</sup> 30% of the Greek manuscripts, including the best line of transmission (f35),  
have ‘Cause the Cup ... to be taken away’ (middle voice) here instead of ‘Take  
the Cup ... away’ (active voice).

<sup>54</sup> 98% of the Greek manuscripts, including the best  
line of transmission (f35), have the spelling

ἐκπερισσοῦ here instead of ἐκπερισσῶς.

<sup>55</sup> 99% of the Greek manuscripts, including the best  
line of transmission (f35), have ἔλεγεν here instead of  
ἐλάλει.

<sup>56</sup> 95% of the Greek manuscripts, including the best  
line of transmission (f35), have με δέῃ here instead of  
δέῃ με.

<sup>57</sup> 99% of the Greek manuscripts, including the best  
line of transmission (f35), have the spelling  
Γεθσημανή here. On the basis of 2% the NU has  
Γεθσημανί.

<sup>58</sup> 35% of the Greek manuscripts, including the best  
line of transmission (f35), have προσεύξομαι here  
instead of προσεύξομαι.

<sup>59</sup> 30% of the Greek manuscripts, including the best  
line of transmission (f35), have παρένεγκαι here  
instead of παρένεγκε.

<sup>60</sup> 92% of the Greek manuscripts, including the best  
line of transmission (f35), have ἀπ' ἐμοῦ τοῦτο here.  
On the basis of 5% the NU has τοῦτο ἀπ' ἐμοῦ.

<sup>38</sup> Γρηγορεῖτε. Καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. Τὸ μὲν πνεῦμα πρόθυμον. Ἡ δὲ σὰρξ ἀσθενής.

<sup>39</sup> Καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών.

<sup>40</sup> Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας. Ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν καταβαρυνόμενοι. Καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσιν.

<sup>41</sup> Καὶ ἔρχεται τὸ τρίτον. Καὶ λέγει αὐτοῖς· Καθεύδετε <sup>73</sup> λοιπὸν, καὶ ἀναπαύεσθε. Ἀπέχει· Ἦλθεν ἡ Ὥρα. Ἰδοὺ. Παραδίδεται ὁ Υἱὸς τοῦ Ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.

<sup>42</sup> Ἐγείρεσθε ἄγωμεν. Ἰδοὺ. ὁ παραδιδούς με ἤγγικεν.

<sup>43</sup> Καὶ εὐθέως<sup>74</sup> ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας εἷς ὧν τῶν δώδεκα. Καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρων καὶ ξύλων παρὰ τῶν Ἀρχιερέων καὶ τῶν Γραμματέων καὶ τῶν Πρεσβυτέρων.

<sup>44</sup> Δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων· Ὁν ἂν φιλήσω αὐτός ἐστιν. Κρατήσατε αὐτὸν καὶ ἀπαγάγετε ἀσφαλῶς.

<sup>45</sup> Καὶ ἐλθὼν εὐθέως<sup>75</sup> προσελθὼν αὐτῷ λέγει· Ραββί, Ραββί. Καὶ κατεφίλησεν αὐτόν.

<sup>46</sup> Οἱ δὲ ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν. Καὶ ἐκράτησαν αὐτόν.

<sup>38</sup> *You men*,<sup>76</sup> keep on staying awake. And, keep on praying, in order that you might not enter<sup>77</sup> into temptation. On the one hand, the spirit *is* willing. On the other hand, the flesh *is* weak."

<sup>39</sup> And again, having departed, He was praying, saying the same words.

<sup>40</sup> And, having returned, He found them again<sup>78</sup> sleeping. For, the eyes *that were* theirs<sup>79</sup> were ones being weighed down. And, they did not know what to Him they might answer<sup>80</sup>.

<sup>41</sup> And, He comes the third *time*. And, He says to them, "Keep on sleeping *the* remaining *time*; and, be resting. It does not matter!

The Hour has come! Look! The Son of the Man is being handed over into the hands of moral failures!

<sup>42</sup> Raise yourselves. Let us go.

Look! The one who has handed Me over has lastingly approached!"

#### JESUS WAS BETRAYED AND ARRESTED

<sup>43</sup> And, immediately, while He was still speaking, Judas, one being<sup>81</sup> of the Twelve, came near.

And, with him was a great<sup>82</sup> throng with short swords and clubs from the Chief Priests, and the Scribes, and the Elders.

<sup>44</sup> Now, the one who was handing him over had lastingly given a signal to them, saying, "Whomever I shall kiss, this *One* is *the one*. Gain mastery over Him; and, lead *Him* away<sup>83</sup> without fail."

<sup>45</sup> And, having come, immediately approaching him, he says to Him, "Rabbi<sup>84</sup>, Rabbi!" And, he kissed Him amorously.

<sup>46</sup> Now, the *throng* laid the hands *that were* theirs upon Him<sup>85</sup>. And, they gained mastery over Him.

<sup>76</sup> 'You men' – The imperative verbs which follow are plural, indicating that Jesus was now speaking to the other apostles in addition to Peter.

<sup>77</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'enter' here instead of 'go'.

<sup>78</sup> 94.9% of the Greek manuscripts, including the best line of transmission (f35), have 'having returned, He found them again' here instead of 'again, having come, He found them'.

<sup>79</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'the eyes that were theirs' here instead of 'theirs the eyes'.

<sup>80</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'to Him they might answer' here instead of 'they might answer Him'.

<sup>81</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the participle 'being' here.

<sup>82</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the word 'great' here.

<sup>83</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'lead Him away' (aorist imperative) here instead of 'keep on leading Him away' (present imperative).

<sup>84</sup> 84% of the Greek manuscripts, including the best line of transmission (f35), include 'to Him, "Rabbi," here. In the basis of 1% the NU excludes these words.

<sup>85</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), have 'the hands that were theirs upon Him' here instead of 'the hands to Him'.

<sup>73</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τὸ here.

<sup>74</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here. On the basis of 1% the NU has εὐθὺς.

<sup>75</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here. On the basis of 1% the NU has εὐθὺς.

## PETER ATTEMPTS TO DEFEND JESUS

<sup>47</sup> Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ Ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ **ὠτίον**.

<sup>47</sup> Now, someone of those who had lastingly stood by, having drawn the short sword, struck the slave of the High Priest. And, he cut off the ear<sup>87</sup> *that was* his.

## JESUS POINTS OUT

## THE DEVIOUS CHARACTER OF THEIR BEHAVIOR TO THE THRONG

<sup>48</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ὡς ἐπὶ ληστήν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; <sup>49</sup> Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ Ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· Ἀλλ' ἵνα πληρωθῶσιν αἱ Γραφαί.

<sup>48</sup> And, responding, the Jesus said to them, “As upon a robber you have come out with short swords and clubs to take Me away! <sup>49</sup> Every day I was before you in the Temple, teaching; and, you did not gain mastery over Me.

## JESUS EXPLAINS WHY THIS IS HAPPENING

Yet, *this is happening* in order that the Scriptures might be fulfilled.”

## ALL OF JESUS' APOSTLES DESERT HIM

<sup>50</sup> Καὶ ἀφέντες αὐτὸν **πάντες ἔφυγον**<sup>86</sup>.

<sup>50</sup> And, leaving Him, they were all fleeing.

## SOME YOUNG MAN ESCAPES NAKED

<sup>51</sup> Καὶ εἷς τις νεανίσκος ἠκολούθησεν αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν **οἱ νεανίσκοι**. <sup>52</sup> Ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν **ἀπ' αὐτῶν**.

<sup>51</sup> And, one<sup>88</sup> – some young man<sup>89</sup> – followed<sup>90</sup> Him, a linen cloth having lastingly been thrown around *his* naked *body*. And, the young men<sup>91</sup> gained mastery over him. <sup>52</sup> Now, the *young man*, leaving behind the linen cloth, naked was fleeing from them<sup>92</sup>.

## JESUS IS TRIED BEFORE THE SANHEDRIN

<sup>53</sup> Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται **αὐτῷ** πάντες οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι καὶ οἱ Γραμματεῖς.

<sup>53</sup> And, they led the Jesus away to the Chief Priest. And, with him<sup>93</sup> all the Chief Priests, and the Elders, and the Scribes were assembled.

<sup>54</sup> Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως. Καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.

<sup>54</sup> And, the Peter, at a distance, followed Him right into the courtyard of the Chief Priest. And, he was one who was sitting together with the assistants and one who was warming himself before the fire.

<sup>55</sup> Οἱ δὲ Ἀρχιερεῖς καὶ ὅλον τὸ Συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν. Καὶ οὐχ **εὑρίσκον**.

<sup>55</sup> Now, the Chief Priests and the whole Sanhedrin were seeking testimony against the Jesus to put Him to death. And, they are not finding<sup>94</sup> *any*. <sup>56</sup> For, many were bearing false witness against Him; and, the testimonies did not agree.

<sup>56</sup> Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

<sup>87</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'ear' instead of 'little ear'.

<sup>88</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the word 'one' here.

<sup>89</sup> 'some young man' – a pious guess as to who this was is Mark, the one who penned this Excellent Announcement. Perhaps it is his humble signature.

<sup>90</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'followed' here instead of 'was following'.

<sup>91</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'the young men' here instead of 'they'.

<sup>92</sup> 98.9% of the Greek manuscripts, including the best line of transmission (f35), include the words 'from them' here'. On the basis of 0.5% the NU excludes these words.

<sup>93</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the words 'with him' here.

<sup>94</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'are not finding' here instead of 'were not finding'.

<sup>86</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have πάντες ἔφυγον here. On the basis of 2% the NU has ἔφυγον πάντες.

<sup>57</sup> Καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες <sup>58</sup> ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν Ναὸν τοῦτον, τὸν χειροποίητον; καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. <sup>59</sup> Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

<sup>60</sup> Καὶ ἀναστὰς ὁ Ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων· Οὐκ ἀποκρίνη οὐδέν; Τί οὗτοί σου καταμαρτυροῦσιν;

<sup>61</sup> Ὁ δὲ ἐσιώπα, Καὶ οὐδέν ἀπεκρίνατο.

Πάλιν ὁ Ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Εὐλογητοῦ;

<sup>62</sup> Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμι.

Καὶ ὄψεσθε

τὸν Υἱὸν τοῦ Ἀνθρώπου,

ἐκ δεξιῶν καθήμενον τῆς Δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ Οὐρανοῦ.

<sup>63</sup> Ὁ δὲ Ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει· Τί ἔτι χρειάν ἔχομεν μαρτύρων; <sup>64</sup> Ἠκούσατε τῆς βλασφημίας. Τί ὑμῖν φαίνεται;

Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον<sup>95</sup> θανάτου.

<sup>65</sup> Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ<sup>96</sup> καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ· Προφήτευσον. Καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον.

<sup>57</sup> And, some, having arisen, were bearing false witness against Him, being ones who are saying, <sup>58</sup> “We, *for our parts*, heard from Him, as one who was saying, ‘I, *for My part*, shall destroy the Temple – *namely*. this *one*, the one made with hands; and during three days I shall build another made without hands.’” <sup>59</sup> And, not even then did the testimony *that was* theirs agree.

<sup>60</sup> And, having arisen in *the* midst, the Chief Priest asked the Jesus, saying, “Do You respond *with* nothing? What *is it that* these *men* are testifying against You?”

<sup>61</sup> Now, the Jesus kept silent. And, *with* nothing He was responding<sup>97</sup>.

#### JESUS IS QUESTIONED ABOUT HIS IDENTITY

Again, the Chief Priest asks Him and says to Him, “You, for Your part, are You the Anointed One, the Son of the Blessed One?”

<sup>62</sup> Now, the Jesus said, “I Am<sup>98</sup>!

And, you *men*<sup>99</sup> shall see

- the Son of the Man,
- One Who is sitting at the right hand of the Power, and
- One Who is coming with the clouds of the Heaven.”

#### JESUS IS CONDEMNED BY THE SANHEDRIN

<sup>63</sup> Now, the Chief Priest, having torn the tunic *that was* his, says, “What further need do we have of witnesses? <sup>64</sup> You have heard the blasphemy! What has come to light for you?”

Now, the *men of the Sanhedrin* all condemned Him to be deserving of death.

#### JESUS BEGINS TO BE HUMILIATED, PHYSICALLY ABUSED, AND MOCKED

<sup>65</sup> And, some were beginning

- to spit on Him, and
- to cover the face *that is* His, and
- to beat Him, and
- to say to Him, “Prophecy!”

And, the assistants were striking<sup>100</sup> Him with the palms of their hands.

<sup>97</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘with nothing He was responding’ here instead of ‘He did not respond, nothing’.

<sup>98</sup> ‘I Am’ – the two words here are an a straightforward emphatic answer. At the same time these two words are the Greek equivalent of the Hebrew name by which the Son of the God identified Himself at the Burning Bush in Exodus 3:14.

<sup>99</sup> ‘you men’ – The following verb is plural. Jesus was not only talking to the Chief Priest.

<sup>100</sup> 54.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘were striking’. On the basis of 5.8% the NU has ‘received’.

<sup>95</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have εἶναι ἔνοχον here instead of ἔνοχον εἶναι.

<sup>96</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have τὸ πρόσωπον αὐτοῦ here instead of αὐτοῦ τὸ πρόσωπον.



<sup>66</sup> Καὶ ὄντος τοῦ Πέτρου <sup>[bvi]</sup> ἐν τῇ αὐλῇ κάτω ἔρχεται μία τῶν παιδισκῶν τοῦ Ἀρχιερέως. <sup>67</sup> Καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.

<sup>68</sup> Ὁ δὲ ἡρνήσατο λέγων· Οὐκ οἶδα οὔτε ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον.

Καὶ ἀλέκτωρ ἐφώνησεν.

<sup>69</sup> Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν **πάλιν ἤρξατο** λέγειν τοῖς **παρεστηκόσιν** ὅτι Οὗτος ἐξ αὐτῶν ἐστίν.

<sup>70</sup> Ὁ δὲ **πάλιν** ἡρνεῖτο.

Καὶ μετὰ μικρὸν **πάλιν** οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ. Καὶ γὰρ Γαλιλαῖος εἶ. Καὶ ἡ λαλιά σου ὁμοιάζει·

<sup>71</sup> Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

<sup>72</sup> Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν.

Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις **ἀπαρνήσῃ με τρίς**,

Καὶ ἐπιβαλὼν ἔκλαιεν.

<sup>66</sup> And, while the Peter was in the courtyard below<sup>101</sup>, one of the servant girls of the High Priest comes. <sup>67</sup> And, having seen the Peter warming himself, she, having looked at him in the face, says, “Also you, *for your part*, were being with the Natzarene<sup>102</sup>, Jesus<sup>103</sup>.”

<sup>68</sup> Now, the *Peter* denied *it*, saying, “I do NOT know, nor<sup>104</sup> do I understand what you, *for your part*,<sup>105</sup> are saying.” And, he went out on the porch.

And, a rooster crowed.

<sup>69</sup> And, the servant girl, having seen him, again began<sup>106</sup> to say to those who stood by<sup>107</sup>, “This *guy* is *one* from among them.”

<sup>70</sup> Now, the *Peter* again was denying *it*.

And, a little later again the ones who had lastingly stood by were saying to the Peter, “Surely, you are from among them. For, you are also a Galilean. Even the speech *that is* yours is like a *Galilean’s*”<sup>108</sup>.

<sup>71</sup> Now, he began to be cursing, and to swear<sup>109</sup>, “I do NOT know the man – this *one of* whom you are speaking!”

<sup>72</sup> And, <sup>110</sup> for a second time a rooster crowed.

And, the Peter remembered the utterance which<sup>111</sup> the Jesus *had* said to him: “Before a rooster crows two times, you shall deny Me three times”<sup>112</sup>.

And, having apprehended *it*, he was weeping.

<sup>101</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the courtyard below’ here instead of ‘below in the courtyard’.

<sup>102</sup> ‘Natzarene’ comes from the Hebrew word ‘netzer’ which means ‘Branch,’ one of many titles for the savior of mankind that had God promised to send in the Old Testament.

<sup>103</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Jesus’ here instead of ‘the Jesus’.

<sup>104</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘I do NOT know, nor’ here instead of ‘Neither do I know nor’.

<sup>105</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘what you, for your part,’ here instead of ‘you, for your part, what’.

<sup>106</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘again, began’ here instead of ‘began again’.

<sup>107</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘stood by’ here instead of ‘had lastingly stood by’.

<sup>108</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Even the speech that is yours is like a Galilean’s’ here. The NU omits them.

<sup>109</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), have ‘to swear’ here instead of ‘to be swearing’.

<sup>110</sup> 96.6% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ‘immediately’ here.

<sup>111</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘which’ here instead of ‘as’.

<sup>112</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘you shall deny Me three times’ here instead of ‘three times Me you shall deny’.