

KATA MAPKON 3

f35

CHAPTER 3

NLET

JESUS DID A GOOD THING ON THE SABBATH

1 And, He entered again into the Synagogue. And, a man was there, having the hand which had been lastingly withered.

2 And, they watched Him closely, whether He would heal him on the Sabbaths, so that they might accuse Him.

3 And, He says to the man, to the one having the hand which had been lastingly withered⁴, “Arise⁵! Come to the middle.”

4 And, He says to them, “Is it lawful on the Sabbaths to do good; or, to do bad. To save a life; or, to kill?”

Now, the *Pharisees* kept silent.

5 And, He, having looked around at them with anger, being grieved by the hardness of the hearts *that were* theirs, says to the man, “Stretch out the hand *that is* yours⁶.”

And, he stretched *it* out. And, the hand *that was* his was restored as whole as the other⁷.

6 And, having gone out, the Pharisees immediately were taking⁸ council with the Herodians against Him, how they might destroy Him.

JESUS DREW MULTITUDES FROM ALL OVER PALESTINE

7 And, the Jesus withdrew with the Disciples *that were* His⁹ to the Sea.

And, a great multitude –

- from Galilee
- followed Him¹⁰ – and
- from the *region of* Judea, *8* and
- from Jerusalem, and

⁴ 94.4% of the Greek manuscripts, including the best line of transmission (f35) have ‘to the one having the hand which had been lastingly withered’ here. On the basis of 0.4% the NU has ‘to the one having the withered hand’.

⁵ 60% of the Greek manuscripts, including the best line of transmission (f35), have an aorist imperative verb ‘Arise’ here instead of a present imperative verb ‘Be arising’.

⁶ 92.7% of the Greek manuscripts, including the best line of transmission (f35), ‘were taking’ here. On the basis 1.3% the NU has ‘were giving’.

⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘as whole as the other’ here.

⁸ 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘Arise’ (an aorist imperative verb) here instead of ‘Be arising’ (a present imperative verb).

⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘withdrew with the Disciples *that were* His’ here instead of ‘with the Disciples *that were* His withdrew’.

¹⁰ 98.6% of the Greek manuscripts, including the best line of transmission (f35), include this direct object ‘Him’ here.

¹ Καὶ εἰσῆλθεν πάλιν εἰς τὴν Συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.

² Καὶ παρετήρουν αὐτὸν εἰ τοῖς Σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.

³ Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα · Ἐγείραι. Εἰς τὸ μέσον.

⁴ καὶ λέγει αὐτοῖς· Ἐξεστὶν τοῖς Σάββασιν ἀγαθοποιῆσαι¹ ἢ κακοποιῆσαι; Ψυχὴν σῶσαι ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων.

⁵ Καὶ περιβλεψάμενος αὐτοὺς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρα σου·

Καὶ ἐξέτεινεν. Καὶ ἀποκατεστάθη² ἡ χεὶρ αὐτοῦ ὅλης ὡς ἡ ἄλλη.

⁶ Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως³ μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποιοῦν κατ’ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

⁷ Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν Μαθητῶν αὐτοῦ πρὸς τὴν Θάλασσαν.

Καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας⁸ καὶ ἀπὸ Ἱεροσολύμων καὶ

¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ἀ ἀγαθοποιῆσαι instead of ἀγαθὸν ποιῆσαι. Both translate the same way.

² 65% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀποκατεστάθη instead of ἀπεκατεστάθη.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως instead of εὐθὺς.

ἀπὸ τῆς Ἰδουμαίας καὶ
πέραν τοῦ Ἰορδάνου
καὶ οἱ περὶ Τύρον καὶ Σιδῶνα,
πλῆθος πολὺ, **ἀκούσαντες** ὅσα ἐποίει ἦλθον
πρὸς αὐτόν.

⁹ Καὶ εἶπεν τοῖς Μαθηταῖς αὐτοῦ ἵνα
πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον
ἵνα μὴ θλίβωσιν αὐτόν. ¹⁰ Πολλοὺς γὰρ
ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα
αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας.

¹¹ Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν
αὐτὸν **ἐθεώρει**, **προσέπιπτεν** αὐτῷ.
Καὶ **ἐκραζεν λέγοντα** ὅτι Σὺ εἶ ὁ υἱὸς τοῦ
Θεοῦ.

¹² Καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν
φανερὸν ποιήσωσιν.

¹³ Καὶ ἀναβαίνει εἰς τὸ ὄρος. Καὶ
προσκαλεῖται οὓς ἠθέλην αὐτός. Καὶ
ἀπῆλθον πρὸς αὐτόν.

¹⁴ Καὶ ἐποίησεν **Δώδεκα**,
ἵνα ὦσιν μετ' αὐτοῦ καὶ
ἵνα ἀποστέλλῃ αὐτοὺς
κηρύσσειν ¹⁵ καὶ
ἔχειν ἐξουσίαν
θεραπεύειν τὰς νόσους καὶ
ἐκβάλλειν τὰ δαιμόνια·

- from Idumea, and
- beyond the *region of the Jordan*,
- and, the *ones*¹¹ around Tyre and Sidon –

a great multitude, having heard¹² so many things that He was doing, came to Him!

⁹ And, He told the Disciples *that were* His that a small boat should be kept ready for Him because of the throng, lest they might crush Him. ¹⁰ For, He healed MANY, with the result that they fell upon Him in order that they might touch Him – as many as felt whipped *by afflictions*.

¹¹ And, the spirits – *namely*, the unclean ones, whenever *one* was seeing¹³ Him, he was falling down before¹⁴ Him. And, he was crying out¹⁵, saying¹⁶, “You, *for your part*, are the Son of the God.”

¹² And, He was sternly warning them that they might not make Him known.

JESUS APPOINTED TWELVE DISCIPLES TO BE APOSTLES

¹³ And, He goes up on the Mountain. And, He calls to Himself those He Himself wanted. And, they came away to Him.

¹⁴ And, He made Twelve¹⁷ –

- that they might be with Him, and
- that He might commission them
 - * to herald, ¹⁵ and
 - * to have authority
 - to heal sicknesses and¹⁸
 - to cast out the demons.

¹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include this definite article ‘the ones’ (and its implied pronoun) here.

¹² 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘having heard’ (an aorist participle) here instead of ‘while hearing’ (a present participle).

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), have a third person singular imperfect verb here instead of a third person plural imperfect verb.

¹⁴ 70% of the Greek manuscripts, including the best line of transmission (f35), have a third person singular imperfect verb here instead of a third person plural imperfect verb.

¹⁵ 70% of the Greek manuscripts, including the best line of transmission (f35), have a third person singular imperfect verb here instead of a third person plural imperfect verb.

¹⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have a singular participle here instead of a plural participle.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), omit the words, ‘whom He also named apostles’.

¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words, ‘to heal the sicknesses, and’ here.

¹⁶ καὶ ἐπέθηκεν τῷ Σίμωνι ὄνομα Πέτρον, ¹⁷ καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου (καὶ ἐπέθηκεν αὐτοῖς ὀνόματα **Βοανεργές**¹⁹, ὃ ἐστὶν Υἱοὶ Βροντῆς), ¹⁸ καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ **Ματθαῖον**²⁰ καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν **Κανανίτην**²¹ ¹⁹ καὶ Ἰούδαν **Ἰσκαριώτην**²², ὃς καὶ παρέδωκεν αὐτόν.

²⁰ Καὶ ἔρχονται εἰς οἶκον. Καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.

²¹ Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν. Ἐλεγον γὰρ ὅτι ἐξέστη.

²² Καὶ οἱ Γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι, Βεελζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

¹⁶ And²³, *the Twelve were these*:

- He attached to the Simon a name²⁴ – Peter, ¹⁷ and
- Jacob²⁵ – the *son* of Zebedee, and
- John – the brother of Jacob. And, He attached to these *brothers* names²⁶ 'Boanerges' – that is, "Sons of Thunder," ¹⁸ and
- Andrew, and
- Philip, and
- Bartholomew, and
- Matthew, and
- Thomas, and
- Jacob²⁷ – the *son* of Alphaeus, and
- Thaddaeus, and
- Simon the Cananite²⁸, ¹⁹ and
- Judas Iscariot²⁹, who also handed Him over.

JESUS WAS NOT OUT OF HIS MIND

²⁰ And, they come³⁰ into a house.

And, a³¹ throng comes together again, so that they were not even able to eat bread.

²¹ And, having heard *this*, His family came out to seize Him. For, they were saying, "He is beside Himself!"

JESUS WAS NOT POSSESSED BY BEELZEBUL

²² And, the scribes – the ones having come down from Jerusalem – were saying, "He has Beelzebul³²," and, "In *connection with* the ruler of the demons He casts out the demons."

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Βοανεργές instead of Βοανηργές.

²⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ματθαῖον instead of Μαθθαῖον.

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Κανανίτην instead of Καναναῖον.

²² 98.8% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἰσκαριώτην instead of Ἰσκαριώθ.

²³ 98.8% of the Greek manuscripts, including the best line of transmission, do not include the words, 'He made the Twelve' here.

²⁴ 98.8% of the Greek manuscripts, including the best line of transmission, have 'to the Simon a name' here instead of 'a name to the Simon'.

²⁵ 'Jacob' is the transliteration of this Greek name Ἰάκωβον. It is usually translated as 'James'.

²⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the plural noun 'names' here.

²⁷ 'Jacob' is the transliteration of this Greek name. It is usually translated as 'James'.

²⁸ 'Cananite' - meaning 'a person from Cana in Galilee'.

²⁹ 'Iscariot' – most likely designates this Judas as being a man from the city of Kerieth in Judea.

³⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'they come' here instead of 'He comes'.

³¹ 92.4% of the Greek manuscripts, including the best line of transmission, do not include the definite article 'the' here.

³² 'Beelzebul' – a name derived from the Philistine god 'Baal' which the Jews somehow came to associate with God's adversary, Satan.

²³ Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς·

Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

²⁴ Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη.

²⁵ Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη³³.

²⁶ Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισταί, οὐ δύναται σταθῆναι³⁴ ἀλλὰ τέλος ἔχει.

²⁷ Οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν³⁵ αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ. Καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

²⁸ Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν Ἀνθρώπων, καὶ βλασφημίαι ὅσα ἂν βλασφημήσωσιν·

²⁹ Ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν Αἰῶνα.

Ἀλλ³⁶ ἔνοχός ἐστιν αἰωνίου κρίσεως.

³⁰ Ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.

²³ And, having called them to *Himself*, in parables He was saying to them:

"How is Satan able to cast out Satan?"

²⁴ And, "If ever a kingdom might be divided against itself, the kingdom – *namely*, that *one* – is not able to stand."

²⁵ And, "If a house might be divided against itself, the house – *namely*, that *one* – is not able³⁷ to stand."

²⁶ And, "If the Satan might rise up against himself, and has been lastingly divided³⁸, he is not able to stand. Rather, he has *come to an end*."

²⁷ No one is able³⁹ to plunder the goods of the strong man, having entered into the house *that is* his, unless he might first bind the strong *man*. And, then he might plunder⁴⁰ the house *that is* his."

JESUS TAUGHT ABOUT THE ETERNAL MORAL FAILURE

²⁸ "Assuredly, I say to you that all *things* shall be acquitted – *namely*, the moral failures – for the sons of the People,⁴¹ and⁴² blasphemies, as many as⁴³ they might ever⁴⁴ blaspheme.

²⁹ Now, whoever might blaspheme in regard to the Spirit – *that is*, the Holy *Spirit* – does not have acquittal into the Ages. Rather, he is subject to eternal condemnation⁴⁵."

³⁰ Because, they were saying, "He has an unclean spirit."

³³ 96,5% of the Greek manuscripts, including the best line of transmission (f35), have the word order σταθῆναι ἢ οἰκία ἐκείνη *instead of* ἢ οἰκία ἐκείνη σταθῆναι .

³⁴ 98,5% of the Greek manuscripts, including the best line of transmission (f35), have σταθῆναι *instead of* στήναι .

³⁵ 96,5% of the Greek manuscripts, including the best line of transmission (f35), have the word order τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν *instead of* εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη.

³⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include an alpha at the end of this conjunction because the next word begins with a vowel.

³⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'is not able' (a present tense verb) here instead of 'shall not be able' (a future tense verb).

³⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'has been lastingly divided' (a perfect passive tense verb) here instead of 'has been divided' (an aorist passive tense verb).

³⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'No one is able' here instead of 'Rather, not is able no one'.

⁴⁰ 60% of the Greek manuscripts, including the best line of transmission (f35), have 'might plunder' (a subjunctive verb) here instead of 'shall plunder' (a future tense verb).

⁴¹ 97.3% of the Greek manuscripts, including the best line of transmission (f35), have 'namely, the moral failures – for the sons of the People,' here instead of 'for the sons of the people the moral failures'.

⁴² 90% of the Greek manuscripts, including the best line of transmission (f35), omit a definite article before the noun 'blasphemies' here.

⁴³ 95% of the Greek manuscripts, including the best line of transmission (f35), have the Greek word for 'as many as' which has the same feminine gender and number as the word 'blasphemies'. The NU has a word with a neuter gender.

⁴⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have the particle translated as 'ever' instead of the particle which is usually translated 'if ever'.

⁴⁵ 97.3% of the Greek manuscripts, including the best line of transmission (f35), have 'condemnation' here instead of 'moral failure'.

JESUS TAUGHT WHO THE MEMBERS OF HIS FAMILY REALLY ARE

31 So then⁵¹, the brothers and the mother *that were* His⁵² come⁵³. And, having lastingly stood⁵⁴ outside, they dispatched *someone* to Him, calling Him.

32 And, a throng was sitting around Him.

Now,⁵⁵ he said⁵⁶ to Him, "Look! The mother *that is* Yours, and the brothers *that are* Yours, and the sisters *that are* Yours outside are seeking You!"

33 And, He responded to them, saying⁵⁷, "Who is the mother *that is* Mine and the brothers *that are* Mine?"

34 And, looking around in a circle at those who were sitting around Him, He says, "Look! The mother *that is* Mine and the brothers *that are* Mine! 35 For, whoever might do the Will of the God, this *one* is –

- My brother, and
- My⁵⁸ sister, and
- My⁵⁹ mother."

31 Ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ⁴⁶ καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες⁴⁷ αὐτόν.

32 Καὶ ἐκάθητο ὄχλος περὶ αὐτόν⁴⁸,

Εἶπον δὲ αὐτῷ· Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε.

33 Καὶ ἀπεκρίθη αὐτοῖς λέγων· Τίς ἐστὶν ἡ μήτηρ μου καὶ ἡ οἱ ἀδελφοί μου;

34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτόν⁴⁹ καθημένους λέγει· Ἴδου⁵⁰. Ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 35 Ὃς γὰρ ἂν ποιήσῃ τὸ Θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ μου καὶ μήτηρ μου ἐστίν.

⁴⁶ 81.4% of the Greek manuscripts, including the best line of transmission (f35), have the word order

Ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ *instead of* Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ.

⁴⁷ 96.9% of the Greek manuscripts, including the best line of transmission (f35), have the participle φωνοῦντες *instead of* καλοῦντες.

⁴⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), have ὄχλος περὶ αὐτόν *instead of* περὶ αὐτόν ὄχλος.

⁴⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order κύκλῳ τοὺς περὶ αὐτόν *instead of* τοὺς περὶ αὐτόν κύκλῳ.

⁵⁰ 50% of the Greek manuscripts, including the best line of transmission (f35), have Ἴδου *instead of* Ἴδε.

⁵¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'So then' *instead of* 'And'.

⁵² 81.4% of the Greek manuscripts, including the best line of transmission (f35), place the brothers before the mother here. Based on 2.8% the NU reverses this order.

⁵³ 97% of the Greek manuscripts, including the best line of transmission (f35), appropriately have the plural verb 'come' for a plural subject *instead of* the singular verb 'comes'.

⁵⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'having lastingly stood' (a perfect participle) here *instead of* 'standing' (a present active participle).

⁵⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction 'Now' here *instead of* 'And'.

⁵⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'he said' *instead of* 'they say'.

⁵⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'He responded to them, saying,' here *instead of* 'responding to them, He said'.

⁵⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun 'My' here.

⁵⁹ 35% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun 'My' here