

THE SETTING AND METHOD OF JESUS' TEACHING
ON ONE OCCASION

¹ Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ **συνήχθη** πρὸς αὐτὸν ὄχλος **πολύς**, ὥστε αὐτὸν **ἐμβάντα εἰς τὸ πλοῖον**¹ καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς **ἦν**. ² καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ

καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· ³ Ἀκούετε.

ἰδοὺ ἐξῆλθεν ὁ σπείρων **τοῦ**² σπεῖραι.

⁴ καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.

⁵ **Ἄλλο** δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ **εὐθέως**³ ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·

⁶ **ἡλίου** δὲ **ἀνατείλαντος** ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

⁷ καὶ **ἄλλο** ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.

⁸ καὶ **ἄλλο** ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ **αὐξάνοντα**⁴, καὶ ἔφερεν

ἐν τριάκοντα καὶ

ἐν ἐξήκοντα καὶ

ἐν ἑκατόν.

1 And, again He began to teach beside the sea.

And, a throng – a great *one* – had been gathered before Him, so that He went into the boat to sit *in it* in the sea. And, the whole throng was on the land facing the sea.

2 And, He was teaching them many things by means of parables.

JESUS TOLD THE PARABLE ABOUT HEARING

And, He was saying to them in the Teaching *that is* His:

3 “Keep on hearing!

Look! The one who sows went out in order to sow.

4 And, it came to be, as he sowed, on the one hand, some *seed* fell alongside the path. And, the birds came; and, they gobbled it up.

5 On the other hand⁵, other *seed* fell on stony *ground*, where it did not have much soil. And, immediately it sprang up. Because, it had no depth of soil.

6 Now,⁶ when a sun had arisen,⁷ it was scorched. And, because it did not have a root, it was withered.

7 And, other *seed* fell into the thorns. And, the thorns grew up. And, they choked it. And, it yielded no crop.

8 And, other⁸ *seed* fell into the soil – the excellent *soil*. And, it was yielding a crop while springing up and growing. And, it was producing –

➤ with⁹ thirtyfold *increase* and

➤ with¹⁰ sixtyfold *increase* and

➤ with¹¹ a hundredfold *increase*.”

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἐμβάντα εἰς τὸ πλοῖον here instead of εἰς πλοῖον ἐμβάντα.

² 99.5% of the Greek manuscripts, including the best line of transmission (f35), include τοῦ here.

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

⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35) have αὐξάνοντα (a present active participle) instead of αὐξανόμενα (a present passive participle). The translation is similar.

⁵ 97.5% of the Greek manuscripts, including the best line of transmission (f35) have ‘on the other hand’ here, answering to ‘on the one hand’ in the previous verse, instead of ‘and’

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35) have ‘Now,’ here, instead of ‘And,’

⁷ 99% of the Greek manuscripts, including the best line of transmission (f35) have the participial phrase ‘a sun having arisen,’ here, instead of a dependent clause ‘when the sun arose,’

⁸ 99% of the Greek manuscripts, including the best line of transmission (f35) have ‘And, other’ here instead of, ‘And, rather,’

⁹ 97% of the Greek manuscripts, including the best line of transmission (f35) have ‘with’ here instead of ‘one,’

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35) have ‘with’ here instead of ‘one,’

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35) have ‘with’ here instead of ‘one,’

⁹ Καὶ ἔλεγεν· Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

¹⁰ Ὅτε δὲ ἐγένετο κατὰ μόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν.

¹¹ Καὶ ἔλεγεν αὐτοῖς· Ὑμῖν δέδοται γινῶναι τὸ μυστήριον¹² τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ¹² ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.

¹³ Καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γινώσεσθε;

¹⁴ Ὁ σπείρων τὸν Λόγον σπείρει.

¹⁵ οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ Λόγος.

Καὶ ὅταν ἀκούσωσιν εὐθέως¹³ ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν Λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.

¹⁶ Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν Λόγον εὐθέως¹⁴ μετὰ χαρᾶς λαμβάνουσιν αὐτόν,

¹⁷ καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς. Ἀλλὰ πρόσκαιροί εἰσιν. Εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν Λόγον εὐθέως¹⁵ σκανδαλίζονται.

⁹ And, He was saying ¹⁶, “Let the one having¹⁷ ears to hear be hearing!”

JESUS EXPLAINED THE PURPOSE OF THE PARABLES

¹⁰ Now¹⁸, when it came to be *that they were* alone, the *ones* around Him – together with the Twelve – asked¹⁹ Him *about the* parable²⁰.

¹¹ And, He was saying to them: “To you it has been lastingly given to know²¹ the Mystery of the Kingdom of the God²². Now, to those who are outside all things come by parables, ¹² so that **‘those who are seeing might see and might not perceive, and those who are hearing might hear and might not understand; lest they might turn, and the moral failures²³ be acquitted for them.’**”²⁴

JESUS EXPLAINED HOW IMPORTANT THE PARABLE ABOUT HEARING IS

¹³ And, He says to them, “Do you not know the parable – *namely*, this *one*? And, how will you understand all the parables?

JESUS EXPLAINED THE PARABLE ABOUT HEARING

¹⁴ The one who is sowing sows the Word.

¹⁵ Now, these are the ones beside the path where the Word is being sown.

And, whenever they might hear, immediately the Satan²⁵ comes and takes away the Word – *namely*, the *Word* that had been lastingly sown in the hearts *that are theirs*²⁶.

¹⁶ And, these, in the same way²⁷, are the ones who are being sown on the stony ground, who, whenever they might hear the Word, immediately with joy they are receiving it.

¹⁷ And, they do not have a root in themselves. Rather, they are temporary. Then, when pressure or persecution comes on account of the Word, immediately they are caught in a deathtrap.

¹⁶ 95% of the Greek manuscripts, including the best line of transmission (f35) do not add ‘to them’ here.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘the one having’ here instead ‘he who has’.

¹⁸ 98% of the Greek manuscripts, including the best line of transmission (f35) have ‘Now’ here instead of ‘And’.

¹⁹ 96% of the Greek manuscripts, including the best line of transmission (f35) have ‘asked’ here instead of ‘were asking’.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35) have ‘the parable’ here instead of ‘the parables’.

²¹ 92% of the Greek manuscripts, including the best line of transmission (f35) include the infinitive ‘to know’ here. On the basis of 0.5% the NU omits it.

²² 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘has been lastingly given to know the Mystery’ here instead of ‘the Mystery has been lastingly given’.

²³ 98% of the Greek manuscripts, including the best line of transmission (f35) include the words ‘the moral failures’ here.

²⁴ A reference to Isaiah 6:9-10

²⁵ “Satan” is the transliteration of a Hebrew word which means ‘adversary’.

²⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the hearts that are theirs’ here instead of ‘in them’.

²⁷ 97.6% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word translated as ‘in the same way’ here.

¹² 92% of the Greek manuscripts, including the best line of transmission (f35), have δέδοται γινῶναι τὸ μυστήριον. On the basis of 0.5% the NU has τὸ μυστήριον δέδοται.

¹³ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως instead of ‘εὐθὺς’.

¹⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως instead of ‘εὐθὺς’.

¹⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως instead of ‘εὐθὺς’.

¹⁸ Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οἱ τὸν Λόγον ἀκούοντες.

¹⁹ Καὶ

αἱ Μέρимναι τοῦ Αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ Πλούτου καὶ αἱ περὶ τὰ λοιπὰ Ἐπιθυμῖαι εἰσπορευόμεναι συμπνίγουσιν τὸν Λόγον, καὶ ἄκαρπος γίνεται.

²⁰ Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν Λόγον, Καὶ παραδέχονται. Καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν.

²¹ Καὶ ἔλεγεν αὐτοῖς· Μῆτι ὁ λύχνος ἔρχεται²⁸ ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην. Οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ²⁹;

²² Οὐ γάρ ἐστιν κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα εἰς φανερόν ἔλθῃ³⁰.

²³ Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

²⁴ Καὶ ἔλεγεν αὐτοῖς· Βλέπετε τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. Καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.

¹⁸ And, these³¹ are the ones which are being sown³² into the thorns:³³ the ones who are hearing³⁴ the Word.

¹⁹ And,

➤ the Cares of the Age – *namely*, this³⁵ Age, and
➤ the deceitfulness of the Riches, and
➤ the Desires for the other things, entering in, are choking the Word. And, it becomes unfruitful.

²⁰ And, these³⁶ are the ones having been sown on the soil – *namely*, the excellent soil: such as are hearing the Word.

And, they are taking *it* in. And, they are bearing fruit –

➤ with³⁷ thirtyfold *increase*; and
➤ with³⁸ sixtyfold *increase*; and
➤ with³⁹ a hundredfold *increase*."

JESUS TOLD THE PARABLE OF THE LAMP

²¹ And, He was saying to them, "A lamp does not come in order that it might be placed under the *two-gallon* vessel or under the bed, *is it*? Is it not in order that it might be set upon the lampstand?

JESUS TOLD THE PARABLE OF HIDDEN THINGS

²² For, *there* is not a thing hidden which⁴⁰ might never⁴¹ be revealed; nor does a concealed *thing* come to be except in order that it might come to end in a manifest *thing*.

²³ If anyone has ears to hear, let him keep on hearing."

JESUS TOLD THE PARABLE OF RETURNS

²⁴ And, He was saying to them, "Be seeing *to* what you are hearing. By means of what measure you are measuring, it shall be measured out in turn⁴² to you. And, it shall be lastingly set before you – *that is*, before the ones who are hearing⁴³.

³¹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'these' here instead of 'others'

³² 90% of the Greek manuscripts, including the best line of transmission (f35), do not add 'these are' here.

³³ 90% of the Greek manuscripts, including the best line of transmission (f35), do not insert the words 'these are' here.

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'the ones who are hearing' here instead of 'the ones having heard'

³⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), include 'this' here.

³⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'these' here instead of 'those'

³⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'with' here instead of 'one,'.

³⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'with' here instead of 'one,'.

³⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'with' here instead of 'one,'.

⁴⁰ 93% of the Greek manuscripts, including the best line of transmission (f35), include the relative pronoun 'which' here.

⁴¹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include 'in order that' here.

⁴² 30% of the Greek manuscripts, including the best line of transmission (f35), have 'shall be measured out in turn' here instead of 'shall be measured'.

⁴³ 98.3% of the Greek manuscripts, including the best line of transmission (f35), include 'the ones who are hearing' here.

²⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have ὁ λύχνος ἔρχεται here instead of ἔρχεται ὁ λύχνος.

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐπιτεθῇ here instead of τεθῇ.

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have εἰς φανερόν ἔλθῃ here instead of ἔλθῃ εἰς φανερόν.

²⁵ Ὅς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ. Καὶ ὅς οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

²⁶ Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἐὰν ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς, ²⁷ καὶ καθεύδῃ, καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος **βλαστάνῃ**⁴⁴ καὶ μηκύνῃται. Ὡς οὐκ οἶδεν αὐτός. ²⁸ Αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα **πλήρη** σῖτον ἐν τῷ στάχυνι.

²⁹ Ὅταν δὲ **παραδῶ**⁴⁵ ὁ καρπός, **εὐθέως**⁴⁶ ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

³⁰ Καὶ ἔλεγεν· **Τίνι ὁμοιώσομεν τὴν Βασιλείαν τοῦ Θεοῦ; Ἦ ἐν ποίᾳ παραβολῇ παραβάλομεν αὐτήν;**

³¹ Ὡς **κόκκον**⁴⁷ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, **μικρότερος**⁴⁸ πάντων τῶν σπερμάτων **ἐστὶν** τῶν ἐπὶ τῆς γῆς.

³² Καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται **πάντων τῶν λαχάνων μεῖζων**⁴⁹. Καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ Οὐρανοῦ κατασκηνοῦν

³³ Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς **ἐδύναντο**⁵⁰ ἀκούειν·

²⁵ For, whoever might have⁵¹, it shall be given to him. And, the one who does not have, even what he has shall be taken away from him.”

JESUS TOLD THE PARABLE OF GROWTH

²⁶ And, He was saying, “In this way the Kingdom of the God is as if ever⁵² a man might cast the seed on the ground, ²⁷ and might sleep, and might rise night and day, and the seed might sprout and might grow. How? He himself does not know. ²⁸ For⁵³, automatically the ground yields a crop – first a blade, then a head, after that a full⁵⁴ grain in the head.

²⁹ Now, whenever the crop might allow⁵⁵, immediately he is sending out the sickle, because the harvest has lastingly come.”

JESUS TOLD THE PARABLE OF THE MUSTARD SEED

³⁰ And, He was saying, “To what⁵⁶ shall we liken⁵⁷ the Kingdom of the God? Or, with what sort of⁵⁸ parable might we parabolize⁵⁹ it⁶⁰?

³¹ It is like a seed of mustard which, whenever it might be sown upon the ground, is⁶¹ smaller than all⁶² the seeds – namely, the ones sown on the ground.

³² And, whenever it is sown, it grows up and becomes greater than all the garden herbs.

And, it makes great branches, so that the birds of the Heaven are able to rest under the shade from it.”

JESUS ALWAYS TAUGHT IN PARABLES

³³ And, with many such parables He was speaking the Word to them, as they were able to hear it.

⁴⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have βλαστάνῃ here instead of a later form of this verb βλαστᾷ.

⁴⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have παραδῶ here instead of παραδοῖ.

⁴⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως instead of εὐθὺς.

⁴⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have an accusative noun here instead of dative noun.

⁴⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have an nominative comparative here instead of an accusative comparative.

⁴⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have πάντων τῶν λαχάνων μεῖζων here instead of μεῖζον πάντων τῶν λαχάνων.

⁵⁰ 80% of the Greek manuscripts, including the best line of transmission (f35), have ἐδύναντο here instead of an alternate spelling ἡδύναντο.

⁵¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘whoever might have’ here. On the basis of 2% the NU has ‘who has’.

⁵² 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word translated as ‘if ever’ here.

⁵³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the word, ‘For’ here.

⁵⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have a masculine accusative adjective to match the gender and case of the noun here instead of the feminine accusative adjective that the NU has.

⁵⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘For’ here.

⁵⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘to what’ here instead of ‘how’.

⁵⁷ 55% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall we liken’ here instead of ‘might we liken’.

⁵⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘parable might we parabolize it’ here instead of ‘it a parable might lay out’.

⁵⁹ Since the Greek verb here is the verb form of the Greek noun for ‘parable’, this translator has invented a corresponding English verb.

⁶⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall we liken’ here instead of ‘might we liken’.

⁶¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘is’ here.

⁶² 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘that all’ here instead of ‘which of all’.

³⁴ χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς **Μαθηταῖς αὐτοῦ** ἐπέλυεν πάντα.

³⁵ Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης· Διέλθωμεν εἰς τὸ πέραν. ³⁶ Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ. Καὶ ἄλλα δὲ **πλουάρια** ἦν μετ' αὐτοῦ.

³⁷ Καὶ γίνεται λαῖλαψ **ἀνέμου μεγάλης**. **Τὰ δὲ κύματα ἐπέβαλεν** εἰς τὸ πλοῖον, ὥστε **αὐτὸ ἤδη γεμίζεσθαι**.

³⁸ Καὶ **ἦν αὐτὸς⁶³ ἐπὶ** τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων.

Καὶ **διεγείρουσιν** αὐτὸν.

Καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

³⁹ Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ. Καὶ εἶπεν τῇ Θαλάσσει· Σιώπα. Πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος. Καὶ ἐγένετο γαλήνη μεγάλη.

⁴⁰ Καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε **οὕτως**; **Πῶς οὐκ** ἔχετε πίστιν;

⁴¹ Καὶ ἐφοβήθησαν φόβον μέγαν, Καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα **ὑπακούουσιν** αὐτῷ;

³⁴ Now, without a parable He was not speaking to them.

Now, in private He was explaining all things to the Disciples *that were His*⁶⁴.

JESUS CALMED A FURIOUS STORM

³⁵ And, He says to them on that day, when evening had come, “Let us cross over to the other side.” ³⁶ And, leaving the throng, they were taking Him along. Thus, He was in the large boat. Now⁶⁵, also other small boats⁶⁶ were with Him.

³⁷ And, furious storm of wind – a great *one!*⁶⁷ – occurred.

Now, the⁶⁸ waves poured⁶⁹ into the large boat, so that it⁷⁰ was already being filled.

³⁸ And, He, for His part, was on⁷¹ the stern, sleeping on the pillow.

And, they are thoroughly rousing Him⁷².

And, they are saying to Him, “Teacher, is it not a care to You that we are perishing?”

³⁹ And, having been thoroughly roused, He rebuked the wind. And, He said to the Sea, “Be quiet! Be lastingly muzzled!”

And, the wind ceased. And, a great calm occurred.

⁴⁰ And, He said to them, “Why, craven ones, are you like this⁷³? How *is it that* you do not⁷⁴ have faith?”

⁴¹ And, they were frightened with great fear.

And they were saying to one another, “Who, then, is this, that both the wind and the sea hearken^{75 76} to Him?!”

⁶⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘that were His’ here instead of ‘His own’.

⁶⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘Now’ here.

⁶⁶ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘small boats’ here instead of ‘boats’.

⁶⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘wind – a great one!’ here instead of ‘a great wind’.

⁶⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the’ here instead of ‘And, now,’.

⁶⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘poured’ here instead of ‘were pouring’.

⁷⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘it’ here instead of ‘the large boat’.

⁷¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘on’ here instead of ‘in’.

⁷² 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘they are thoroughly rousing Him’ here instead of ‘they are rousing Him’.

⁷³ 98.7% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘like this’ here.

⁷⁴ 97.4% of the Greek manuscripts, including the best line of transmission (f35), have words that are translated as ‘How is it that you do not’ here instead of words that are translated as ‘How is it that you do not yet’.

⁷⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have a plural verb to correspond to the two subjects here. On the basis of 0.3% the NU has a singular verb.

⁷⁶ The Greek verb which is here translated ‘hearken to’ is usually translated as ‘obey’. It would be literally translated ‘listen under’. One who obeys another person is first persuaded by the other and then responds accordingly. Notice that the ‘hearing under’ is prerequisite, as the English word ‘hearken’ suggests.

⁶³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ἦν αὐτὸς here instead of αὐτὸς ἦν.