

ΚΑΤΑ ΜΑΡΚΟΝ 5

f35

¹ Καὶ ἦλθον εἰς τὸ πέραν τῆς Θαλάσσης εἰς τὴν χώραν τῶν **Γαδαρηνῶν**¹. ² Καὶ ἐξελθόντι **αὐτῷ**² ἐκ τοῦ πλοίου **εὐθέως**³ **ἀπήντησεν** αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ³ ὃς τὴν **οἶκησιν**⁴ εἶχεν ἐν τοῖς μνήμασιν, Καὶ **οὔτε**⁵ **ἀλύσεσιν**⁶ οὐδεὶς **ἠδύνατο**⁷ αὐτὸν δῆσαι. ⁴ Διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσι δεδέσθαι. Καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθαι. Καὶ οὐδεὶς **αὐτὸν ἴσχυεν** δαμάσαι· ⁵ Καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις. ⁶ **Ἰδὼν δὲ** τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν **αὐτῷ**. ⁷ Καὶ κρᾶξας φωνῇ μεγάλῃ **εἶπεν** · Τί ἐμοὶ καὶ σοί, Ἰησοῦ Υἱὲ τοῦ Θεοῦ τοῦ Ὑψίστου; Ὅρκίζω σε τὸν Θεόν, μή με βασανίσῃς. ⁸ Ἐλεγεν γὰρ αὐτῷ· Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

¹ 95.5% of the Greek manuscripts, including the best line of transmission (f35), have **Γαδαρηνῶν** here instead of *Γερασηνῶν*.

² 96% of the Greek manuscripts, including the best line of transmission (f35), have **ἐξελθόντι αὐτῷ** (an accusative participial phrase) here instead of **ἐξελθόντος αὐτοῦ** (a genitive participial phrase).

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

⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), have **οἶκησιν** instead of **κατοίκησιν**. Both can mean 'dwelling'.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **οὔτε** instead of **οὐδέ**.

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **ἀλύσεσιν** instead of **ἀλύσει**.

⁷ 40% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **ἠδύνατο** instead of **ἐδύνατο**.

CHAPTER 5

NLET

JESUS CAST A LEGION OF DEMONS OUT OF A MAN

1 And, they came to the other side of the Sea to the country of the Gadarenes⁸. 2 And, when He had come out of the boat, immediately, from the tombs a man under the influence of an unclean spirit came to meet⁹ Him, 3 a *man* who had the dwelling in the burial mounds.

And, not even with chains was anyone¹⁰ able to bind him. 4 Because, many times with fetters and chains he had been "lastingly" bound. And, the chains were being torn apart by him; and, the fetters had been lastingly shattered. And, no one was¹¹ strong *enough*¹² to overpower *him*.

5 And, always – night and day – in the tombs and in the mountains he was one who was crying out and cutting himself with stones.

6 Now¹³, having seen the Jesus from afar, he ran and kneeled before Him. 7 And, having cried out with a loud voice, he said¹⁴, "What *have* I to do with You, Jesus, Son of the God – *namely*, of the Most High *One*? I adjure You by the God *that* You do not torment me."

8 For, He was saying to him, "Come out from of the man, the spirit – *namely*, the unclean *one*!"

⁸ 95.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Gadarenes' here instead of 'Gerasenes'.

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'came to meet' here instead of 'met'. (Actually both Greek verbs could be translated 'came to meet'.)

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), omit an adverb meaning 'any longer' here.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), omit an adverb meaning 'any longer' here.

¹² 25% of the Greek manuscripts, including the best line of transmission (f35), have 'was strong enough' here. On the basis of 3% the NU has 'was being strong enough'.

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'Now' here instead of 'And'.

¹⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'said' here instead of 'says'.

⁹ Καὶ ἐπηρώτα αὐτόν· Τί σοι ὄνομα¹⁵;
Καὶ ἀπεκρίθη λέγων· Λεγεὼν¹⁶ ὄνομά μοι,
ὅτι πολλοὶ ἐσμεν·

¹⁰ Καὶ παρεκάλει αὐτὸν πολλὰ ἵνα
μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.

¹¹ Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων
μεγάλη βοσκομένη. ¹² Καὶ παρεκάλεσαν
αὐτὸν πάντες οἱ δαίμονες λέγοντες·
Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς
αὐτοὺς εἰσέλθωμεν.

¹³ Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως¹⁷ ὁ
Ἰησοῦς.

Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
εἰσῆλθον εἰς τοὺς χοίρους. Καὶ ὥρμησεν ἡ
ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν.
Ἦσαν δὲ ὡς δισχίλιοι.

Καὶ ἐπνίγοντο ἐν τῇ Θαλάσσει.

¹⁴ Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον.
Καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς
ἀγρούς·

Καὶ ἐξῆλθον ἰδεῖν τί ἐστὶν τὸ γεγονός.

¹⁵ Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν. Καὶ
θεωροῦσιν τὸν δαιμονιζόμενον
καθήμενον καὶ
ἱματισμένον καὶ
σωφρονοῦντα,
τὸν ἐσχηκότα τὸν Λεγεῶνα¹⁸, καὶ
ἐφοβήθησαν.

¹⁶ Διηγήσαντο δὲ αὐτοῖς οἱ ἰδόντες πῶς
ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν
χοίρων.

⁹ And, He was asking him, “What *is* a name for you?”

And, he responded, saying¹⁹, “‘Legion’ *is* a name for me; because,
we are many.”

¹⁰ And, he was begging Him earnestly that He might not send
them²⁰ out of the region.

¹¹ Now, a great herd of young pigs was feeding there near the
mountain. ¹² And, all the demons²¹ begged Him, saying, “Send us
into the young pigs, that we might enter into them.”

¹³ And, immediately the Jesus²² permitted them.

And, having come out, the spirits – *namely*, the unclean *ones* –
entered into the young pigs. And, the herd ran violently down the
steep bank into the Sea.

Now, there were²³ about two thousand!

And, they were drowning in the Sea.

¹⁴ Now,²⁴ the ones who fed the young pigs²⁵ were fleeing. And,
they were carrying back news²⁶ to the city and in the countryside.

And, they went out²⁷ to see what it was that had happened.

¹⁵ And, they come to the Jesus. And, they are observing the one
who had been demonized –

➤ sitting, and²⁸

➤ having been lastingly clothed, and

➤ having a sound mind –

the one having had the ‘Legion’! And, they were seized with fear.

¹⁶ Now,²⁹ those who saw how it happened to him *who had been*
demonized and about the young pigs described it in detail.

¹⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘he responded, saying’ *here* instead of ‘and, he says to Him’.

²⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have a masculine pronoun *here* instead of a neuter pronoun.

²¹ 92% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘all the demons’ *here*.

²² 97% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘immediately the Jesus’ *here*.

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Now, there were’ *here*.

²⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ *here* instead of ‘And’.

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the young pigs’ *here* instead of ‘them’.

²⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘were carrying back news’ *here* instead of ‘were bringing news’. (The different verbs have similar meaning.)

²⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘they went out’ *here* instead of ‘they went’.

²⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ *here*.

²⁹ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ *here* instead of ‘And’.

¹⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have σοι ὄνομα *instead of* ὄνομα σοι.

¹⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Λεγεὼν *instead of* Λεγιών.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως *instead of* ‘εὐθὺς’.

¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Λεγεῶνα *instead of* Λεγιῶνα.

¹⁷ Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

¹⁸ Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα ἦ μετ' αὐτοῦ.

¹⁹ Ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτόν. Ἀλλὰ λέγει αὐτῷ· Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοὶ ὁ κύριός πεποίηκεν³⁰ καὶ ἠλέησέν σε.

²⁰ Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. Καὶ πάντες ἐθαύμαζον.

²¹ Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

²² Καὶ ἰδοῦ. Ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ.

²³ Καὶ παρεκάλει αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς Χεῖρας³¹ ὅπως³² σωθῇ καὶ ζήσεται.

²⁴ καὶ ἀπῆλθεν μετ' αὐτοῦ.

Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς. Καὶ συνέθλιβον αὐτόν.

²⁵ Καὶ γυνὴ τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα³³

²⁶ καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

¹⁷ And, they began to plead with Him to depart from the region *that* was theirs.

¹⁸ And, after He embarked³⁴ into the boat, he who had been demonized was begging Him that he might be with Him³⁵.

¹⁹ Now, the Jesus³⁶ did not permit him. Rather, He says to him, "Be going to your home, to your own *people*. And, carry news back³⁷ to them what great things the Lord has lastingly done FOR YOU and *how* He had mercy on you."

²⁰ And, he departed and began to herald in Decapolis what great things the Jesus had done for him.

And, all were marvelling.

JESUS WENT TO HELP THE DAUGHTER OF JAIRUS

²¹ And, when the Jesus had crossed over again by the boat to the other side, a great throng was gathered to Him. And, He was alongside the sea.

²² And, look!³⁸ One of the rulers of the synagogue – Jairus by name – comes. And, having seen Him, he falls at His feet.

²³ And, He was begging³⁹ Him earnestly, saying, "The little daughter *that* is Mine is extremely close to *her* end. *I pray* that, having come, you might lay the Hands upon her, in order that she might be saved and shall live⁴⁰."

²⁴ And, He went away with him.

JESUS HEALED THE WOMAN WITH A FLOW OF BLOOD

And, a great throng was following Him. And, they were pressing Him from all sides.

²⁵ And, some⁴¹ woman –

- who was is in the condition of *having had* a flow of blood for years – twelve *of them*, ²⁶ and
- having suffered many things from many physicians, and
- having spent all that she had, and
- having been profited nothing, rather,
- having come to the worse *thing*,

³⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'after He had embarked' here instead of 'while He was embarking'.

³⁵ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'he might be with Him' instead of 'with Him he might be'.

³⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, the Jesus' here instead of 'And He'.

³⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'carry news back' here. On the basis of 2% the NU has 'bring news'. (Cf. verse 14)

³⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words 'And, look!' here.

³⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'was begging' here instead of 'is begging'.

⁴⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'shall live' (a future verb) here instead of 'might live' (a subjunctive verb).

⁴¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the word 'some' here.

³⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'σοι ὁ κύριός πεποίηκεν' here instead of 'ὁ κύριός σοι πεποίηκεν'.

³¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have αὐτῇ τὰς χεῖρας here instead of τὰς χεῖρας αὐτῇ.

³² 97% of the Greek manuscripts, including the best line of transmission (f35), have ὅπως here instead of ἵνα. Both may introduce a final clause.

³³ 95% of the Greek manuscripts, including the best line of transmission (f35), have ἔτη δώδεκα here instead of δώδεκα ἔτη.

²⁷ ἀκούσασα περὶ τοῦ Ἰησοῦ,
ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν
ἤψατο τοῦ ἱματίου αὐτοῦ. ²⁸ Ἔλεγεν γὰρ
ὅτι **Κἂν** τῶν ἱματίων αὐτοῦ ἄψωμαι
σωθήσομαι.

²⁹ Καὶ εὐθέως⁴² ἐξηράνθη ἡ πηγὴ τοῦ
αἵματος αὐτῆς. Καὶ ἔγνω τῷ σώματι ὅτι
ἵαται ἀπὸ τῆς μάστιγος.

³⁰ Καὶ εὐθέως⁴³ ὁ Ἰησοῦς ἐπιγνούς ἐν
ἐαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν
ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· Τίς μου
ἤψατο τῶν ἱματίων;

³¹ Καὶ ἔλεγον αὐτῷ οἱ Μαθηταὶ
αὐτοῦ· Βλέπεις τὸν ὄχλον συνθλίβοντά σε,
καὶ λέγεις· Τίς μου ἤψατο; ³² Καὶ
περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσαν.

³³ Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα,
εἰδυῖα ὃ γέγονεν ἐπ’⁴⁴ αὐτῇ, ἦλθεν. Καὶ
προσέπεσεν αὐτῷ. Καὶ εἶπεν αὐτῷ πᾶσαν
τὴν ἀλήθειαν.

³⁴ Ὁ δὲ εἶπεν αὐτῇ· **Θύγατερ**⁴⁵, ἡ Πίστις σου
σέσωκέν σε. Ὑπαγε εἰς εἰρήνην. Καὶ
ἴσθι ὑγιὲς ἀπὸ τῆς μάστιγός σου.

³⁵ Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ
ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου
ἀπέθανεν. Τί ἔτι σκύλλεις τὸν
διδάσκαλον;

³⁶ Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον
λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· Μὴ
φοβοῦ. Μόνον πίστευε.

➤ 27 having heard about the Jesus,
➤ having come in the throng from behind *Him*,
touched His outer garment. 28 For, she was saying, “Even if I might
touch His outer garments *that are* His, ⁴⁶ I shall be saved.”

29 And, immediately the fountain of the blood *that was* hers was
dried up! And, she knew by means of the body that she was
lastingly healed of the scourging.

30 And, immediately the Jesus, knowing in Himself *that* the Power
from Him had gone out, having turned around in the throng, was
saying, “Who touched the outer garment *that is* Mine?”

31 And, the Disciples *that were* His were saying to Him, “You see
the throng pressing You from all sides, and You say, ‘Who touched
Me?’!” 32 And, He was looking around to see the *woman*⁴⁷ who
had done this thing.

33 Now, the woman, having become afraid and was trembling,
knowing what had lastingly happened to⁴⁸ her, came. And, she fell
down before Him. And, she told Him all the truth.

34 Now, the *Jesus* said to her, “Daughter⁴⁹, the Faith *that is* yours
has lastingly saved you. Go in peace! And, be healed of the
scourging *that was* yours!”

JESUS RAISED THE DAUGHTER OF JAIRUS FROM DEATH

35 While He was still speaking, *someone* comes from the *house* of
a ruler of the synagogue, saying, “The daughter *that is* yours has
died. Why do you trouble the Teacher any longer?”

36 Now, the Jesus immediately⁵⁰, having heard⁵¹ the word that
was being spoken, says to the ruler of the synagogue, “Stop being
afraid! Only keep on believing!”

⁴² 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.

⁴³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.

⁴⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contracted form of this preposition ‘ἐπ’ here instead of ἐπὶ.

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

⁴⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Even if I might touch the outer garments *that are* His,’ here instead of ‘If ever I might touch also ever the outer garments *that are* His’.

⁴⁷ ‘woman’ – The preceding definite article and the succeeding participle are feminine.

⁴⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the preposition which expresses the concept of ‘to’ here.

⁴⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the correct Greek spelling of this vocative here.

⁵⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘immediately’ here. On the basis of 1% the NU omits it.

⁵¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘immediately, having heard’ here instead of ‘having overheard’.

³⁷ Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ⁵²

συνακολουθῆσαι εἰ μὴ

Πέτρον καὶ

Ἰάκωβον καὶ

Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

³⁸ Καὶ ^(as) ἔρχεται εἰς τὸν οἶκον τοῦ

ἀρχισυναγώγου, καὶ θεωρεῖ

θόρυβον κλαίοντας καὶ ἀλαλάζοντας πολλά.

³⁹ Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε

καὶ κλαίετε; Τὸ παιδίον οὐκ ἀπέθανεν.

Ἀλλὰ καθεύδει.

⁴⁰ Καὶ κατεγέλων αὐτοῦ.

Ὁ δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν

πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς

μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν

τὸ παιδίον ἀνακειμένον.

⁴¹ Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου

λέγει αὐτῇ· Ταλιθα **κοῦμι**, ὃ ἐστίν

μεθερμηνευόμενον· Τὸ κοράσιον, σοὶ

λέγω, **ἔγειραι**.

⁴² Καὶ εὐθέως⁵³ ἀνέστη τὸ κοράσιον. Καὶ

περιεπάτει. Ἦν γὰρ ἐτῶν δώδεκα.

Καὶ ἐξέστησαν εὐθέως⁵⁴ ἐκστάσει μεγάλῃ.

⁴³ Καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς

γνῶ⁵⁵ τοῦτο,

καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

³⁷ And, He permitted no one to follow together with Him except

➤ ⁵⁶ Peter and

➤ Jacob⁵⁷ and

➤ John, the brother of Jacob.

³⁸ And, He comes⁵⁸ toward the house of the ruler of the synagogue and perceives a commotion ⁵⁹ – weeping and wailing loudly.

³⁹ And, having entered, He says to them, “Why are you making a commotion and weeping? The child did not die. Rather, she is sleeping.”

⁴⁰ And, they were ridiculing Him.

Now the⁶⁰ Jesus, having cast all outside, takes along the father of the child, and the mother, and the ones with Him. And, He enters where the child was lying⁶¹.

⁴¹ And, having taken the hand of the child, He says to her, “Talitha, cumi^{62 63}!” which, being translated, is: “The little girl, I say to you, arise⁶⁴!”

⁴² And, immediately the girl arose. And, she was walking. For, she was twelve years old.

And, they were immediately disarranged ⁶⁵ with disarrangement⁶⁶ – a great *disarrangement*!

⁴³ And, He was commanding them strictly that no one might know this.

And, He said *that something* be given to her to eat.

⁵² 99.5% of the Greek manuscripts, including the best line of transmission (f35), omit a definite article before Peter's name here.

⁵⁷ 'Jacob' – The Greek name for this person here is Ἰάκωβον which would be transliterated as 'Jacobon', clearly our name Jacob instead of James.

⁵⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'He comes' here instead of 'they come'.

⁵⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), do not follow 'commotion' with the word 'and' here.

⁶⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include this definite article here here, indicating 'the (famous) Jesus'.

⁶¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the participle 'lying' here.

⁶² 'Talitha, cumi' – These are Aramaic words, the language spoken by the common people of this region, as opposed to Greek, which was the trade language, or Hebrew, the language of the Old Testament..

⁶³ 82.4% of the Greek manuscripts, including the best line of transmission (f35), have 'cumi' here instead of 'cum'.

⁶⁴ 70% of the Greek manuscripts, including the best line of transmission (f35), have 'arise' (aorist imperative) here instead of 'be arising' (present imperative).

⁶⁵ 96.3% of the Greek manuscripts, including the best line of transmission (f35), omit the word 'immediately' after this verb.

⁶⁶ A transliteration of this Greek word is the English word 'ecstasy'. The Greek word lacks the emotional content of the English word.

⁵² 98% of the Greek manuscripts, including the best line of transmission (f35), have a dative pronoun αὐτῷ here instead of μετ' αὐτοῦ. Since the concept of 'with' is expressed also in the infinitive both would be translated with the same prepositional phrase.

⁵³ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.

⁵⁴ 96.3% of the Greek manuscripts, including the best line of transmission (f35), do not include the alternate spelling of εὐθέως here (εὐθὺς).

⁵⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have γνῶ (subjunctive) here instead of γνοι (which this translator suspects is optative, expressing a wish).