

ΚΑΤΑ ΜΑΡΚΟΝ 6

f35

¹ Καὶ ἐξῆλθεν ἐκεῖθεν. Καὶ ἦλθεν¹ εἰς τὴν πατρίδα αὐτοῦ.

Καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

² Καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν².

Καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες·

Πόθεν τούτῳ ταῦτα; καὶ

Τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ; καὶ

Δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;

³ Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας; Ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσὴ καὶ Ἰούδα καὶ Σίμωνος; καὶ

Οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

⁴ Ἐλεγεν δὲ αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενέσιν³ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

⁵ Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν.

CHAPTER 6

NLET

JESUS WAS WITHOUT HONOR IN HIS HOME TOWN

¹ And, He went out from there. And, He came⁴ to the home-land *that was* His.

And, the disciples *that were* His followed Him.

² And, when the Sabbath had come, He began to teach in the synagogue.

And, many, hearing *Him*, were astonished, saying,

- “From what source *did* these things *come* to this *man*?” and,
- “What *is* the wisdom – the *wisdom* which was given to Him⁵?” and,
- “Such ⁶ mighty works are coming about⁷ by means of the Hands *that are* His!” and,
- ³ “Now, is this One not the carpenter, the son of ⁸ Mary?” and
- “Now⁹, *is He not* a brother of Jacob¹⁰ and Jose¹¹ and Judas and Simon?” and,
- “Are not the sisters *that are* His here with us?”

And, they were being caught in a deathtrap in regard to Him.

⁴ Now¹² Jesus was saying to them, “A prophet is not without honor except

- in the homeland *that is* his, and
- among the relatives, and
- in the house *that is* His.”

⁵ And, He was not unable¹³ to do no¹⁴ mighty work there; except, laying the Hands on a few feeble people, He healed *them*.

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘came’ here instead of ‘comes’.

⁵ 84% of the Greek manuscripts, including the best line of transmission (f35), have ‘Him’ here. On the basis of 1% the NU has ‘this one’.

⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), do not insert the definite article ‘the’ here.

⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have the indicative verb ‘are coming about’ here instead of a participle.

⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), do not have a definite article before the name ‘Mary’ here.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ here instead of ‘And’.

¹⁰ ‘Jacob’ is the transliteration of the word Ἰακώβου that actually appears here in Greek. It is usually translated, for some reason, as ‘James’.

¹¹ 97.7% of the Greek manuscripts, including the best line of transmission (f35), have Ἰωσὴ transliterated as ‘Jose’ here instead of ‘Josetos’ (otherwise transliterated by most as ‘Josés’).

¹² 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ here instead of ‘And’.

¹³ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘was...unable’ here instead of ‘was able’.

¹⁴ ‘was not unable to do no’ – this unusual series of negations seems to be a negative way of stating that He ‘was able to do only some’.

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἦλθεν here instead of ἔρχεται.

² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘ἐν τῇ συναγωγῇ διδάσκειν’ here instead of διδάσκειν ἐν τῇ συναγωγῇ.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling συγγενέσιν here instead of συγγενεῦσιν.

⁶ Καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν.

Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.

⁷ Καὶ προσκαλεῖται τοὺς δώδεκα. Καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, Καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.

⁸ Καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον,

μὴ πήραν,

μὴ ἄρτον,

μὴ εἰς τὴν ζώνην χαλκόν,

⁹ ἀλλ¹⁵ ὑποδεδεμένους σανδάλια.

Καὶ μὴ ἐνδύσησθε δύο χιτῶνας.

¹⁰ Καὶ ἔλεγεν αὐτοῖς· Ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.

¹¹ Καὶ ὅσοι ἐὰν μὴ δέξωνται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

**Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται
Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως,
ἢ τῇ πόλει ἐκείνῃ.**

¹² Καὶ ἐξεληθόντες

ἐκήρυσσον ἵνα μετανοήσωσιν, ¹³ καὶ

δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειπον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

6 And, He was marveling because of their unbelief.

JESUS WAS GOING AROUND THE VILLAGES TEACHING

And, He went around the villages in a circuit, teaching.

JESUS SENT THE TWELVE APOSTLES OUT IN PAIRS

7 And, He calls 'the Twelve' to Himself. And, He began to commission them two by two.

And, He was giving them authority over the spirits – *namely*, the unclean *ones*.

8 And, He commanded them that they might take nothing for *the* road, except a staff only –

➤ no leather pouch *for food*,

➤ no loaf of flatbread,¹⁶

➤ no copper in *their* money belts;

9 rather, *to go*, having been lastingly shod with sandals.

And," *He said*, "Do not put on two tunics."

10 And, He was saying to them, "Wherever you might enter into a house, keep on staying there, until whenever you might depart from there.

11 And, such ones¹⁷, if ever¹⁸ they¹⁹ might not receive²⁰ you nor listen to you, being ones who are going out from there, shake off the dust under the feet *that* are yours for a testimony against them.

Assuredly I say to you, it shall be more tolerable for Sodom and Gomorrah in a day of judgment than for the city – *namely*, that city!"²¹

12 And, having gone out,

➤ they were heralding²² – *namely*, that they should change *their* thinking²³. 13 and,

➤ they were casting out demons – many *of them*, and

➤ they were anointing many feeble *ones* with oil – and, they were healing *them*!

¹⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'no leather pouch for food, no loaf of flatbread' here instead of 'no loaf of flatbread, no leather pouch for food'.

¹⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'such ones' here instead of 'who'.

¹⁸ 50% of the Greek manuscripts, including the best line of transmission (f35), have 'if ever' here instead of 'ever'.

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'they' (a plural subject) here instead of 'a place' (a singular subject).

²⁰ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'might not receive' (a plural verb) here instead of 'might not receive' (a singular verb).

²¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include this entire sentence instead of omitting it as the NU does.

²² 99% of the Greek manuscripts, including the best line of transmission (f35), have 'were heralding' here instead of 'heralded'.

²³ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'they might change their thinking' (a aorist subjunctive) here instead of 'be changing their thinking' (a present subjunctive).

¹⁵ The best line of transmission (f35), has ἀλλ here instead of ἀλλά.

¹⁴ Καὶ ἤκουσεν ὁ Βασιλεὺς Ἡρώδης, φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ·

¹⁵ Ἄλλοι ἔλεγον ὅτι Ἡλίας ἐστίν.

Ἄλλοι δὲ ἔλεγον ὅτι προφήτης ἐστίν ὡς εἶς τῶν προφητῶν.

¹⁶ Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν ὅτι²⁴ · Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἐστίν. αὐτὸς ἠγέρθη ἐκ νεκρῶν.

¹⁷ Αὐτὸς γάρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην. Καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. ¹⁸ Ἐλεγεν γάρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

¹⁹ Ἡ δὲ Ἡρῳδιάς ἐνεῖχεν αὐτῷ. Καὶ ἤθελεν αὐτὸν ἀποκτεῖναι. Καὶ οὐκ ἠδύνατο.

²⁰ Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον. Καὶ συνετήρει αὐτόν,

Καὶ ἀκούων αὐτοῦ πολλὰ ἐποίει.

Καὶ ἠδέως αὐτοῦ ἤκουεν.

²¹ Καὶ γενομένης ἡμέρας εὐκαίρου ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,

¹⁴ And, the king – *namely*, Herod – heard *of Him*, for the Name *that is* His had become well-known. And, he was saying²⁵, “John, the one *who was* baptizing, from among dead ones has been raised²⁶; and, for this reason, the powers are working in him.”

¹⁵ ²⁷ Others were saying, “He is Elijah.”

Others were saying, “He is²⁸ a prophet like one of the Prophets.”

¹⁶ Now, having heard *these other assertions*, the²⁹ Herod said³⁰, “This *one* is³¹ John, whom I, *for my part*, beheaded. HE³² has been raised from among dead ones³³!”

¹⁷ For, he, *for his part* – *namely*, the Herod, having dispatched *his agents*, seized the John. And, he bound him in prison for the sake of Herodias, the wife of Philip, the brother *that was* his. Because, he married her. ¹⁸ For, the John was saying to the Herod, “It is not lawful for you to have the wife of the brother *that is* yours.”

¹⁹ Now, the Herodias held *it* against him. And, she was wanting to kill him. And, she was not able. ²⁰ For, the Herod was fearing the John, knowing him *to be* a man *who was* righteous and holy. And, he protected him.

And, while listening to³⁴ him, he was doing³⁵ many things.

And, gladly he was hearing him.

²¹ And, an opportune day having come, when Herod on his birthday was making³⁶ a feast for the dignitaries *that were* his and for the chiliarchs and for the chief *people* of the *region of* Galilee.

²⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘he was saying’ here instead of ‘they were saying’.

²⁶ 91.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘from among dead ones has been raised’ here. On the basis of 0.7% the NU ‘has been lastingly raised from among dead ones’.

²⁷ 70% of the Greek manuscripts, including the best line of transmission (f35), do not include a conjunction which has regularly been translated as ‘Now,’ here.

²⁸ 94% of the Greek manuscripts, including the best line of transmission (f35), include ‘He is’ here.

²⁹ 50% of the Greek manuscripts, including the best line of transmission (f35), include the definite article before ‘Herod’ here.

³⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ here instead of ‘was saying’.

³¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘is’ here.

³² 98% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘he’ here.

³³ 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘from among dead ones’ here.

³⁴ 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘while listening to’ here instead of ‘having listened to’.

³⁵ 98.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘was doing’ here instead of ‘was being at a loss’.

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘was making’ here instead of ‘made’.

²⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), include ὅτι here. In this instance it is not translated because it merely introduces a quotation.

²² Καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ

ὀρχησαμένης καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι.

²³ Καὶ ὤμοσεν αὐτῇ· **ὅτι**³⁷ Ὅ ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίσεος τῆς βασιλείας μου.

²⁴ **Ἡ δὲ** ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; Ἡ δὲ εἶπεν· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

²⁵ Καὶ εἰσελθοῦσα εὐθέως³⁸ μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾗτήσατο λέγουσα· Θέλω ἵνα **μοι δῶς ἐξ αὐτῆς** ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

²⁶ Καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς **συνανακειμένους** οὐκ ᾔθέλησεν **αὐτὴν/ἀθετῆσαι**³⁹.

²⁷ καὶ εὐθέως⁴⁰ ἀποστείλας ὁ βασιλεὺς **σπεκουλάτωρα**⁴¹ ἐπέταξεν **ἐνεχθῆναι** τὴν κεφαλὴν αὐτοῦ.

²² And, when the daughter *that was* hers – *namely*, the *daughter*⁴² of the Herodias,

- having come in, and
- having danced, and
- having pleased⁴³ the Herod and the ones who were reclining *at table* together with him,

the king said to the girl, “Ask me what, if ever, you want; and, I shall give *it* to you.”

²³ And, he swore ⁴⁴ to her, “What, if ever⁴⁵ ⁴⁶ you ask me, I shall give you – up to half of my kingdom!”

²⁴ Now, the *girl*⁴⁷, having gone out, said to the mother *that was* hers, “What shall I ask for myself⁴⁸?”

Now, the *mother*⁴⁹ said, “The head of John the Baptist⁵⁰!”

²⁵ And, having entered immediately with haste before the king, she asked, saying, “I want that to me you might give, at once⁵¹, on a platter, the head of John the Baptist.”

²⁶ And, although having become one who was deeply grieved, the king, because of the oaths and those who were reclining *at table* together with *him*⁵², did not want to refuse her. ²⁷ And, immediately the king, having commissioned an executioner, commanded the head *that was* his to be brought⁵³.

⁴² 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘hers – *namely*, the daughter’ *here* instead of ‘his’. On the basis of 0.4% the NU text makes this girl (Salome) the daughter Herod, which is historically false.

⁴³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘and having pleased’ (a third aorist participle in this clause) *here*, instead of an aorist verb and no ‘and’.

⁴⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘many things’ *here*.

⁴⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Whatever’ *here* instead of ‘If ever’.

⁴⁶ It seems that there is no Greek manuscript evidence indicating that the word ‘anything’ (τι) is in this sentence.

⁴⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the girl’ (‘girl’ is intimated by the feminine definite article) *here*.

⁴⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘What shall I ask for myself’ (future tense) *here* instead of ‘What might I ask for myself’ (subjunctive mood).

⁴⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the woman’ (‘woman’ is intimated by the feminine article) *here*.

⁵⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Baptist’ (a noun) *here* instead of a participle ‘the one who baptizes’.

⁵¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘to me you might give, at once,’ instead of ‘at once you might give to me’.

⁵² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘reclining at table together with him’ *here* instead of ‘reclining at table’.

⁵³ 98.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘to be brought’ *here* instead of ‘to bring’.

³⁷ The best line of transmission (f35), includes the quotation indicator ὅτι *here*.

³⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως *here* instead of εὐθὺς.

³⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have αὐτὴν ἀθετῆσαι *here* instead of ἀθετῆσαι αὐτήν.

⁴⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως *here* instead of εὐθὺς.

⁴¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have σπεκουλάτωρα (apparently the correct spelling) *here* instead of σπεκουλάτορα.

Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ. ²⁸ Καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι. Καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ. Καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

²⁹ Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον. Καὶ ἦραν τὸ πτῶμα αὐτοῦ. Καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

³⁰ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδασκαν.

³¹ Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύεσθε ὀλίγον.

Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

³² Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.

³³ Καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτοὺς πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ. Καὶ προῆλθον αὐτούς. Καὶ συνῆλθον πρὸς αὐτὸν.

³⁴ Καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον. Καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς⁵⁴, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα. Καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ.

Now,⁵⁵ the *executioner*, having departed, beheaded him in the prison. ²⁸ And, he brought the head *that was* his on a platter. And, he gave it to the girl. And, the girl gave it to the mother *that was* hers.

²⁹ And, having heard *of it*, the disciples *that were* his came. And, they took away the corpse *that was* his. And, they placed it in a tomb.

THE TWELVE APOSTLES RETURNED

³⁰ And, the Apostles were gathering before the Jesus. And, they were announcing to Him all things – both⁵⁶ so much as they did and so much as they taught.

³¹ And, He said⁵⁷ to them, “You, *for your parts*, come by yourselves to a deserted place and be resting⁵⁸ a little.”

For, the ones who were coming and the ones who were going *were* many. And, they were not even having an opportunity to eat.

³² And, they departed toward a deserted place by the Boat⁵⁹ by themselves.

JESUS FED THE FIVE THOUSAND ON THE WORD

³³ And, many saw them departing; and, they recognized them⁶⁰. And, they ran together from all of the cities there on foot. And, they came to them. And, they gathered before Him⁶¹.

³⁴ And, having come out *of the boat*, the Jesus⁶², saw a great throng. And, He was moved deeply inside with compassion toward them; because, they were like sheep not having a shepherd. And, He began to teach them many things.

⁵⁵ 97.6% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here. On the basis of 1.1% the NU has ‘And’.

⁵⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘both’ here.

⁵⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ here instead of ‘says’.

⁵⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘be resting’ (present tense) here instead of ‘rest’ (aorist tense).

⁵⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘toward a deserted place by the boat’ here instead of ‘by the boat toward a deserted place’.

⁶⁰ 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘them’ here. 48% have ‘Him’. The NU follows the 2% which have neither.

⁶¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘And, they gathered together before Him’ here.

⁶² 80% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here. On the basis of 3% the NU omits them.

⁵⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have αὐτοῖς (dative) here instead of αὐτούς (accusative). Both can mean ‘toward’.

³⁵ Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ **λέγουσιν** ὅτι Ἐρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή. ³⁶ Ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους. **Τί γὰρ φύγωσιν οὐκ ἔχουσιν.**

³⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν.

Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ **δῶμεν** αὐτοῖς φαγεῖν;

³⁸ Ὁ δὲ λέγει αὐτοῖς· Πόσους **ἄρτους ἔχετε**⁶³; Ὑπάγετε καὶ ἴδετε.

καὶ γνόντες λέγουσιν· Πέντε, καὶ δύο ἰχθύας.

³⁹ Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντα συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. ⁴⁰ Καὶ **ἀνέπεσον** πρασιαὶ πρασιαὶ **ἀνὰ** ἑκατὸν καὶ **ἀνὰ** πενήκοντα.

⁴¹ Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους. Καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα **παραθῶσιν** αὐτοῖς.

Καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

⁴² Καὶ ἔφαγον πάντες. Καὶ ἐχορτάσθησαν·

⁴³ Καὶ ἦσαν **κλασμάτων** δώδεκα κοφίνους **πλήρεις** καὶ ἀπὸ τῶν ἰχθύων.

⁴⁴ Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

³⁵ And, already many hours having passed, the disciples *that were* His, having approached Him, are saying⁶⁴, “The place is DESERTED; and, already *the hour is* late! ³⁶ Release them that, departing into the surrounding countryside and villages, they might buy *loaves of flatbread* for themselves. For, what they might eat, they do not have⁶⁵.”

³⁷ Now, responding, the *Jesus* said to them, “You, *for your parts*, give them *something* to eat.”

And, they say to Him, “Having gone, might we buy two hundred denarii *worth of loaves of flatbread* and might give⁶⁶ them *something* to eat?”

³⁸ Now, the *Jesus* says to them, “How many *loaves of flat-bread* do you have? Go; and,⁶⁷ see.”

And, when they found out, they say, “Five. And, two fish.”

³⁹ And, He commanded them to make them all recline company by company on the green grass. ⁴⁰ And, they were reclining⁶⁸ *to eat* rank by rank, up to⁶⁹ a hundred and up to fifty.

⁴¹ And, having taken the five *loaves of flat-bread* and the two fish *and* having looked up toward the Heaven, He blessed and broke up the *loaves of flat-bread*. And, He was giving *the pieces* to the disciples *that were* His, in order that they might set⁷⁰ *them* before them.

And, He divided the two fish to all.

⁴² And, they all ate. And, they ate their fill.

⁴³ And, they took up twelve baskets full of fragments⁷¹ *of flatbread* and *leftovers* from the fish.

⁴⁴ And, those who had eaten the loaves of flatbread were five thousand men.

⁶⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘are saying’ here instead of ‘were saying’

⁶⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘For, what they might eat, they do not have’ here. Based on 1% NU has ‘What might they eat?’

⁶⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘might give’ here instead of ‘shall give’.

⁶⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘and,’ here.

⁶⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘were reclining’ here instead of ‘reclined’.

⁶⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘up to’ here instead of ‘about’. The same applies to the next occurrence of ‘up to’.

⁷⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘might set’ (aorist subjunctive) here instead of ‘might be setting’ (present subjunctive).

⁷¹ 98.5 and 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘twelve baskets full of fragments’ here instead of ‘fragments, twelve of baskets full measures’.

⁶³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἄρτους ἔχετε here instead of ἔχετε ἄρτους.

JESUS WALKED ON THE SEA AND CALMED IT

⁴⁵ Καὶ εὐθέως⁷² ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύσει τὸν ὄχλον.

⁴⁶ Καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

⁴⁷ Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

⁴⁸ Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν. Ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς. Καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης. Καὶ ἤθελεν παρελθεῖν αὐτούς.

⁴⁹ Οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης⁷³ ἔδοξαν φάντασμα εἶναι. Καὶ ἀνέκραξαν. ⁵⁰ Πάντες γὰρ αὐτὸν εἶδον. Καὶ ἐταράχθησαν.

Ὁ δὲ εὐθέως⁷⁴ ἐλάλησεν μετ' αὐτῶν. Καὶ λέγει αὐτοῖς· Θαρσεῖτε. Ἐγὼ Εἰμι. Μὴ φοβεῖσθε.

⁵¹ Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον.

Καὶ ἐκόπασεν ὁ ἄνεμος.

Καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο,

Καὶ ἐθαύμαζον. ⁵² Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις. Ἦν γὰρ αὐτῶν ἡ καρδία πεπωρωμένη.

⁴⁵ And, immediately He made the disciples *that were* His to embark into the boat and to go ahead *of Him* to the other side toward Bethsaida, while He shall send the throng away⁷⁵.

⁴⁶ And, having bidden them farewell, He departed to the mountain to be praying.

⁴⁷ And, when evening came, the boat was in the middle of the Sea; and, He, *for His part*, was alone on the land.

⁴⁸ And, He saw⁷⁶ them straining at rowing. For, the wind was against them.

And⁷⁷, about the fourth watch of the night He comes toward them, walking upon the Sea. And, He was wanting to pass them by.

⁴⁹ Now, the *Disciples*, having seen Him walking upon the Sea, supposed *Him* to be⁷⁸ a phantom. And, they cried out! ⁵⁰ For, they all saw Him. And, they were stirred up.

Now, immediately He⁷⁹ talked with them. And, He says to them, "Be of good cheer! 'I AM'⁸⁰! Stop being afraid!"

⁵¹ And, He went to them into the boat.

And, the wind ceased.

And, they were greatly amazed among themselves – beyond measure!

And, they were marveling⁸¹. ⁵² For, they had not understood about the *loaves of flat-bread*. For⁸², the heart *that was* theirs was one having been lastingly hardened.

⁷⁵ 40% of the Greek manuscripts, including the best line of transmission (f35), have 'shall send...away' (future tense) here. Following 1% of the manuscripts the NU has 'was sending' (imperfect tense). 59% have 'might send' (subjunctive).

⁷⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'he saw' (an aorist verb) here instead of 'having seen' (an aorist participle).

⁷⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the word 'And,' here.

⁷⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'supposed Him to be' here instead of 'supposed that He is'.

⁷⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, the Jesus immediately' here instead of 'And, immediately He'.

⁸⁰ 'I AM' – This Greek formula is the equivalent to the Hebrew name that the God gave Himself when addressing Moses at the burning bush in the Old Testament.

⁸¹ 98.7% of the Greek manuscripts, including the best line of transmission (f35), include the words 'And they were marveling' here.

⁸² 99% of the Greek manuscripts, including the best line of transmission (f35), have 'For' here instead of 'But' or 'Rather'.

⁷² 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.

⁷³ 99% of the Greek manuscripts, including the best line of transmission (f35), have περιπατοῦντα ἐπὶ τῆς θαλάσσης here instead of ἐπὶ τῆς θαλάσσης περιπατοῦντα.

⁷⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.

JESUS HEALED MANY IN THE REGION OF GENESARET

⁵³ Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενησαρέτ. Καὶ προσωρμίσθησαν.

⁵⁴ Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθέως ἐπιγνόντε αὐτὸν, ⁵⁵ περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάττοις⁸³ τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ ἐστίν.

⁵⁶ Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας. Καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ ἐσώζοντο.

⁵³ And, having crossed over, they came to the land⁸⁴ – namely, Genesaret⁸⁵. And, they anchored.

⁵⁴ And, when they came out of the boat, immediately recognizing Him, ⁵⁵ people, ones who were running around⁸⁶ through the whole surrounding region⁸⁷ – namely, that one – ⁸⁸ began to carry about on the pallets the ones who were having it badly to where they were hearing, “There⁸⁹ He is!”

⁵⁶ And, wherever He would go – into

- villages, or ⁹⁰
- cities, or ⁹¹
- the countryside –

in the market places they were placing⁹² those who were weak.

And, they were begging Him that they might just touch the tassel of the outer garment *that was* His. And, as many as were ever touching⁹³ it were being saved.

⁸⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘they came to the land’ here instead of ‘to the land they came’.

⁸⁵ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘Genesaret’ here. On the basis of 53% the NU has ‘Gennesaret’.

⁸⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have the participial phrase ‘Ones who were running around . . .’ as the subject of this sentence here instead of an imperfect verb ‘They were running around . . .’

⁸⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘surrounding region’ instead of ‘region’.

⁸⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), do not insert ‘and’ here.

⁸⁹ 98.1% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘There’ here.

⁹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), do not repeat ‘into’ here.

⁹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), do not repeat ‘into’ here.

⁹² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘they were placing’ here instead of ‘they placed’.

⁹³ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘were . . . touching’ here instead of ‘touched’.

⁸³ 70% of the Greek manuscripts, including the best line of transmission (f35), have κραββάττοις here instead of κραβάττοις.