

KATA MAPKON 7
f35

Chapter 7
NLET

JESUS REBUKED THOSE WHO SET THE INJUNCTIONS OF THE GOD
ASIDE IN ORDER TO KEEP THEIR TRADITIONS

1 And, the Pharisees and some of the Scribes, having come from Jerusalem, came together to Him.

2 And, having seen some of the Disciples *that were* His ⁵ eating⁶ *loaves of flatbread*⁷ with common⁸ hands – that is, with unwashed *hands*, they were finding fault⁹.

3 For, the Pharisees and all the Jews do not eat, if ever they might not wash the hands, holding fast the Tradition of the Elders.

4 And, *when they come* from the marketplace, if ever they might not baptize¹⁰ themselves, they do not eat.

And, *there* are other things - many of *them!* – which they have received to hold fast – *for example*, baptisms¹¹ of

- cups, and
- pitchers, and
- bronze things¹², and
- dining couches¹³.

5 Thereupon¹⁴ the Pharisees and the Scribes asked Him, “For what reason are the disciples *that are* Yours not walking in accord with the Tradition of the Elders? Rather, with unwashed¹⁵ hands they are eating the *loaf of flatbread!*”

⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ‘that’ here.

⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the present participle ‘eating’ here instead of the imperfect verb ‘they were eating’.

⁷ 94% of the Greek manuscripts, including the best line of transmission (f35), do not have a definite article before this noun.

⁸ ‘common’ – that is, ‘unholy’ or ‘desecrated’

⁹ 85% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘they were finding fault’ here.

¹⁰ ‘baptize’ – a transliteration of the Greek word here meaning simply ‘wash.’

¹¹ ‘baptisms’ – a transliteration of the Greek word here meaning simply ‘washings’, not necessarily by immersion. Note the various things baptized and the various ways they would likely be ‘baptized’.

¹² 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘bronze things’ here instead of ‘bronze vessels’.

¹³ 99.3% of the Greek manuscripts, including the best line of transmission (f35), include ‘and dining couches’ (or, ‘beds’) here. On the basis of two manuscripts (0.5%) the NU omits these words.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Thereupon’ here instead of ‘And.’

¹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘unwashed’ here instead of ‘common’.

¹ Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων

² Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ¹ κοινᾷς χερσίν, τοῦτ’ ἔστιν ἀνίπτοις, **ἐσθίοντας ἄρτους ἐμέμψαντο.**

³ Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψονται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν Πρεσβυτέρων.

⁴ Καὶ **ἀπὸ**² ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν.

Καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ **χαλκείων**³ καὶ κλινῶν—

⁵ **Ἐπειτα** ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· Διὰ τί **οἱ μαθηταί σου οὐ περιπατοῦσιν**⁴ κατὰ τὴν Παράδοσιν τῶν Πρεσβυτέρων. Ἀλλὰ **ἀνίπτοις** χερσίν ἐσθίουσιν τὸν ἄρτον;

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ὅτι here.

² 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀπό here instead of ἀπ’.

³ 30% of the Greek manuscripts, including the best line of transmission (f35), have the spelling χαλκείων here instead of χαλκίων.

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have οἱ μαθηταί σου οὐ περιπατοῦσιν here instead of οὐ περιπατοῦσιν οἱ μαθηταί σου.

⁶ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
ὅτι¹⁶ · Καλῶς προεφήτευσεν¹⁷ Ἡσαΐας¹⁸
περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ¹⁹
Οὗτος ὁ Λαὸς τοῖς χεῖλεσίν με τιμᾷ. Ἡ δὲ
καρδία αὐτῶν πόρρω ἀπέχει ἀπ’
ἐμοῦ· ⁷ Μάτην δὲ σέβονται με, διδάσκοντες
διδασκαλίας ἐντάλματα ἀνθρώπων·

⁸ Ἀφέντες γὰρ τὴν Ἐντολὴν τοῦ Θεοῦ
κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων,
**βαπτισμοὺς ξεστῶν καὶ ποτηρίων. Καὶ
ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.**

⁹ Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν
Ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν
ὑμῶν τηρήσετε·

¹⁰ Μωσῆς²⁰ γὰρ εἶπεν· Τίμα τὸν πατέρα σου
καὶ τὴν μητέρα σου, καί· Ὁ κακολογῶν
πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

¹¹ Ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ
πατρὶ ἢ τῇ μητρί· Κορβάν, ὃ ἐστὶν Δῶρον, ὃ
ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. ¹² **Καὶ** οὐκέτι ἀφίετε
αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ **αὐτοῦ** ἢ
τῇ μητρί **αὐτοῦ**,

¹³ Ἀκυροῦντες τὸν Λόγον τοῦ Θεοῦ τῇ
παραδόσει ὑμῶν ἣ παρεδώκατε. Καὶ
παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

⁶ Now, the *Jesus*, responding,²¹ said to them, “Well did Isaiah
prophesy concerning you – the hypocrites, as it has been
lastingly written: **‘This, the People, with the lips honors Me.
Now, the heart that is theirs is far from Me.** ⁷ **Now, in vain
they worship Me, the ones who are teaching teachings –
injunctions of men.’**²²

⁸ For²³, having dismissed the Injunction of the God, you are
holding fast the tradition of the men – *for example*, baptisms of
pitchers and cups, etc. And, otherwise, you are doing many
other such things.²⁴

⁹ And, He was saying to them, “*All too well* you are setting aside
the Injunction of the God, in order that you might keep²⁵ the
tradition *that is yours*.

¹⁰ For *example*, Moses²⁶ said, **‘Keep on honoring the father
that is yours and the mother that is yours,’**²⁷ and, **‘The one
who reviles father or mother – let him be put to death.’**²⁸

¹¹ Now, you, for your part, are saying, ‘If ever a man might say
to the father or to the mother, ‘Whatever thing from me *from which*
you might have benefitted *is* Corban (that is, a gift to God).’

¹² And,²⁹ you no longer allow him to do anything for the father
*that is his*³⁰ or for the mother *that is his*³¹!

¹³ *You are* those who are making the Word of the God without
supreme authority by means of the tradition *that is yours*, which
you have handed down. And, you are doing many similar things
such as these.”

¹⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), do not have ὅτι here.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling προεφήτευσεν here instead of ἐπροφήτευσεν.

¹⁸ Many editors have pointed Isaiah’s name here as Ἡσαΐας instead of Ἡσαΐας.

¹⁹ Although in this case ὅτι need not be translated, 99% of the Greek manuscripts, including the best line of transmission (f35), have it.

²⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωσῆς here instead of Μωϋσῆς.

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘responding,’ here.

²² A reference to Isaiah 29:13

²³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘For’ here.

²⁴ 98.3% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘baptisms of pitchers and cups, etc. And otherwise, you are doing many other such things’ here.

²⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘keep’ here. Based on 0.7% the NU has ‘establish’.

²⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-ouses’.

²⁷ A reference to Exodus 20:12

²⁸ A reference to Exodus 21:17

²⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘And’ here.

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘that is his’ here.

³¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘that is his’ here.

JESUS TAUGHT WHAT REALLY DEFILES THE MAN

¹⁴ Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον ἔλεγεν αὐτοῖς· Ἀκούετε μου πάντες καὶ συνίετε. ¹⁵ Οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτόν κοινῶσαι³². Ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ ἐκεῖνά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον.

¹⁶ Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω!

¹⁷ Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ Μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.

¹⁸ Καὶ λέγει αὐτοῖς· Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι. ¹⁹ Ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν Καρδίαν ἀλλ’ εἰς τὴν κοιλίαν. Καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται;— καθαρίζον πάντα τὰ βρώματα.

²⁰ Ἐλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο κοινῶι τὸν ἄνθρωπον·

²¹ Ἐσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι,

¹⁴ And, having called all³³ the throng to Himself, He was saying to them, “Keep on hearing³⁴ Me, everyone; and, keep on understanding³⁵. ¹⁵ Nothing from outside the person that is going into him is able to make him common³⁶. Rather, the things which are coming out from him – those³⁷ are the things that are making the person common³⁸.

¹⁶ If anyone has ears to hear, let him hear!”³⁹

¹⁷ And, when He had entered a house away from the throng, the Disciples *that were* His *were* asking Him concerning the parable⁴⁰.

¹⁸ And, He says to them, “In this way are you, for your part, also those without understanding? Do you NOT perceive that everything which is entering from outside into the person is not able to make him common⁴¹? ¹⁹ Because, it is not entering him into the Heart; rather, into the belly. And, it goes out into the toilet – a purging⁴² of all the things that are eaten.”

²⁰ Now, He was saying, “The thing that is going out from the man – THAT makes the person common⁴³.

²¹ For, from within, out of the heart of the People the considerations – *namely*, the wicked ones – are coming out, *including*:

- adulteries,
- fornications,
- murders,

³³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘all’ here instead of ‘again’.

³⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘keep on hearing’ (present imperative) here instead of ‘hear’ (aorist imperative).

³⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘keep on understanding’ (present imperative) here instead of ‘understand’ (aorist imperative).

³⁶ ‘make common’ – that is, ‘make unholy, desecrate’

³⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘the things which are coming out from him – those’ here instead of ‘the things which are coming out of the person’.

³⁸ ‘make common’ – that is, ‘make unholy, desecrate’

³⁹ 98.8% of the Greek manuscripts, including the best line of transmission (f35), include verse 16 here. The NU omits it.

⁴⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘concerning the parable’ here instead of ‘the parable’.

⁴¹ ‘make common’ – that is, ‘make unholy, desecrate’

⁴² 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘a purging’ (a neuter present participle) here instead of ‘a purging’ (a masculine present participle).

⁴³ ‘make common’ – that is, ‘make unholy, desecrate’

³² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have αὐτόν κοινῶσαι here instead of κοινῶσαι αὐτόν.

²² κλοπαί,
πλεονεξίαι,
πονηρίαι,
δόλος,
ἀσέλγεια,
ὀφθαλμὸς πονηρός,
βλασφημία,
ὕπερηφανία,
ἀφροσύνη.

²³ Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν
ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

²⁴ Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς
τὰ μεθόρια καὶ Σιδῶνος.

Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν
γινῶναι. Καὶ οὐκ ἠδυνήθη λαθεῖν·

²⁵ Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἥς εἶχεν
τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,
ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας
αὐτοῦ·

²⁶ Ἦν δὲ ἡ γυνὴ⁴⁴ Ἑλληνίς,

Συρα-φοινίκισσα⁴⁵ τῷ γενεῖ·

Καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ
τῆς θυγατρὸς αὐτῆς.

²⁷ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ· Ἄφες πρῶτον
χορτασθῆναι τὰ τέκνα. Οὐ γάρ καλόν
ἐστίν⁴⁶ λαβεῖν τὸν ἄρτον τῶν τέκνων
καὶ βαλεῖν τοῖς κυναρίοις⁴⁷.

²⁸ Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Ναί
Κύριε. Καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς
τραπέζης ἐσθίει ἀπὸ τῶν ψιγίων τῶν
παιδίων.

- 22 thefts⁴⁸,
- covetings,
- wickednesses,
- deceit,
- licentiousness,
- an evil eye,
- blasphemy,
- pride,
- foolishness.

23 All these evil things are coming out from within and are making the person common⁴⁹.”

JESUS HEALED A GENTILE WOMAN'S DAUGHTER

24 And,⁵⁰ from there, having arisen, He departed into the border areas between⁵¹ Tyre and Sidon⁵².

And, having entered into a house, He was wanting no one to know *it*. And, He was not able to be hidden.

25 For, having heard⁵³ about Him, a woman whose little daughter had an unclean spirit, having come, fell at His feet.

26 Now, the woman was a Greek – Syro-Phoenician by birth. And, she kept on asking Him, in order that He might cast the demon out of the daughter *that was* hers.

27 Now, the Jesus said⁵⁴ to her, “Permit the children to be filled first. For, it is not excellent to take the bread of the children and to throw *it* to the puppies.”

28 Now, she responded and says to Him, “Yes,⁵⁵ Lord. For⁵⁶, even the puppies under the table – it eats⁵⁷ from the crumbs of the children.”

⁴⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘adulteries, fornications, murders, thefts’ instead of ‘fornications, thefts, murders, adulteries’ here.

⁴⁹ ‘make common’ – that is, ‘make unholy, desecrate’

⁵⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ here instead of ‘Now,’.

⁵¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘the border areas between’ here instead of ‘boundaries of’

⁵² 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘and Sidon’ here.

⁵³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘For, having heard’ here instead of ‘Rather, immediately, having heard’.

⁵⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the Jesus said’ here instead of ‘And He was saying’.

⁵⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘Yes,’ here.

⁵⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘For’ here.

⁵⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘it eats’ here instead of ‘they eat’.

⁴⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have ἦν δὲ ἡ γυνὴ here instead of ἡ δὲ γυνὴ ἦν .

⁴⁵ 50% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Συρα-Φοινίκισσα here. On the basis of 10% the NU has Σορα-φοινίκισσα.

⁴⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have καλόν ἐστίν here instead of ἐστίν καλόν.

⁴⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have βαλεῖν τοῖς κυναρίοις here instead of τοῖς κυναρίοις βαλεῖν.

²⁹ Καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὕπαγε. Ἐξελήλυθεν τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου⁵⁸.

³⁰ Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ δαιμόνιον ἐξεληλυθός καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

³¹ Καὶ πάλιν ἐξελθὼν Ὁ Ἰησοῦς ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος ἦλθεν | πρὸς⁵⁹ τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.

³² Καὶ φέρουσιν αὐτῷ κωφὸν μογγιλάλον⁶⁰. Καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν Χεῖρα.

³³ καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ. Καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ. ³⁴ Καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν. Καὶ λέγει αὐτῷ· Εφφαθα, ὃ ἐστὶν Διανοίχθητι.

³⁵ Καὶ εὐθέως⁶¹ διηνοιχθήσαν αὐτοῦ αἱ ἀκοαί. Καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ. Καὶ ἐλάλει ὀρθῶς·

³⁶ Καὶ διεστέλλετο αὐτοῖς ἵνα μηδενὶ εἴπωσιν. Ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον.

³⁷ Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· Καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ τοὺς ἀλάλους λαλεῖν.

²⁹ And, He said to her, “Because of this – the word – be going. The demon has lastingly come out of the daughter *that is yours*.”

³⁰ And, having departed to the house *that was hers*, she found *that* the demon had lastingly come out and the daughter having been lastingly laid on the bed⁶².

JESUS WENT TO THE REGION OF DECAPOLIS

³¹ And, again, the Jesus⁶³, having come out of the region of Tyre and Sidon, went⁶⁴, with reference to⁶⁵ the Sea of Galilee, into the interior of the region of Decapolis.

JESUS HEALED A DEAF-MUTE

³² And, they are bringing to Him *one who was deaf* ⁶⁶, with an impediment in his speech. And, they are begging Him in order that He might lay the Hand on him.

³³ And, taking him away from the throng to Himself privately, He put the fingers *that are* His into the ears *that were* his. And, having spit, He touched the tongue *that was* his. ³⁴ And, having looked up into the Heaven, He sighed. And, He says to him, “Ephphatha!” – that is, “Be thoroughly opened.”

³⁵ And, immediately⁶⁷ the ears *that were* his were thoroughly opened⁶⁸. And, the fetter of the tongue *that was* his was loosed. And, he was speaking plainly.

³⁶ And, He commanded them that to no one they might tell⁶⁹ *it*. Now, the more He⁷⁰ was commanding them, the more widely they⁷¹ were heralding *it*.

³⁷ And, they were astonished beyond measure, saying, “He has lastingly done all things EXCELLENTLY!” and, “He makes the deaf ones to hear and the⁷² speechless ones to speak!”

⁶² 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the demon having lastingly come out and the daughter having been lastingly laid on the bed’ here instead of ‘the child having been lastingly laid on the bed and the demon having lastingly come out’.

⁶³ 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus’ here.

⁶⁴ 98.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘and Sidon, came’ here instead of ‘He came through Sidon’.

⁶⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘in reference to’ here instead of ‘in regard to’.

⁶⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘and’ here.

⁶⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘immediately’ here.

⁶⁸ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘were thoroughly opened’ here instead of ‘were opened’.

⁶⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘might tell’ here instead of ‘might keep telling’.

⁷⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), include the the pronoun ‘He’ here.

⁷¹ In 98% of the Greek manuscripts, including the best line of transmission (f35), ‘they’ is implied in the verb instead of adding the personal pronoun ‘they’ here.

⁷² 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁵⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου here instead of ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.

⁵⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have πρὸς here instead of εἰς.

⁶⁰ 70% of the Greek manuscripts, including the best line of transmission (f35), have the spelling μογγιλάλον here instead of μογιλάλον.

⁶¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.