

KATA MAPKON 8
f35

CHAPTER 8
NLET

JESUS FEEDS THE FOUR THOUSAND WITH FOOD

¹ Ἐν ἐκείναις ταῖς ἡμέραις **παμπόλλου** ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος ὁ **Ἰησοῦς** τοὺς μαθητὰς **αὐτοῦ** λέγει αὐτοῖς· ² Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον. Ὅτι ἤδη **ἡμέρας** τρεῖς προσμένουσιν μοι. Καὶ οὐκ ἔχουσιν τί φάγωσιν. ³ Καὶ ἐὰν ἀπολύσω αὐτοὺς **νήστις**¹ εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ. **Τινὲς γὰρ** αὐτῶν μακρόθεν **ἤκουσιν**.

⁴ Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ’ ἐρημίας;

⁵ Καὶ **ἐπηρώτα** αὐτοὺς· Πόσους ἔχετε ἄρτους; Οἱ δὲ **εἶπον**²· Ἑπτὰ.

⁶ Καὶ **παραγγέλει** τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς. Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους **καὶ** εὐχαριστήσας ἔκλασεν. Καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα **παραθῶσιν**. Καὶ παρέθηκαν τῷ ὄχλῳ.

¹ In those days, the throng being great³ and not having anything *that* they might eat, the Jesus⁴, having called the disciples *that were* His⁵ to *Himself*, says to them, ² “I am moved deeply inside with compassion for the throng! Because, already they have now remained with Me *for* days – *indeed*, three *of them*! And, they do not have anything *that* they might eat. ³ And, if ever I send them away with fasting⁶ to a house *that is* theirs, they will become exhausted on the way. For⁷, some of them⁸ are present⁹ from afar.”

⁴ And, the disciples *that were* His to Him responded, “From where is anyone able to fill THESE¹⁰ with bread here in the wilderness?”

⁵ And, He was putting the question to¹¹ them, “How many *loaves of flat-bread* do you have?”

Now, the *disciples* were saying¹², “Seven.”

⁶ And, He commanded¹³ the throng to recline on the ground. And, having taken the seven *loaves of flat-bread* and¹⁴ having given thanks, He broke *them*. And, He was giving *them* to the disciples *that were* His in order that they might set¹⁵ *them* out before *them*. And, they set *them* out before the throng.

³ 90.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘great’ (using an unusual Greek word for ‘great’) here instead of ‘again great’ (using the usual Greek word for ‘great’).

⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the word that is translated as ‘that were His’ here.

⁶ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘with fasting’ (dative) instead of ‘fasting’ (accusative).

⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘For’ instead of ‘And’.

⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘of them’ instead of ‘of them from’ (which would duplicate the ‘from’ already in the adverb that follows).

⁹ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘are present’ (present tense) instead of ‘have lastingly been present’ (perfect tense).

¹⁰ ‘THESE’ - Words in UPPERCASE LETTERS are emphasized in the Greek text by their placement in the sentence. This word actually comes at the beginning of this sentence.

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘He was putting the question to’ instead of ‘He was asking’. These verbs are cognates and have a similar meaning.

¹² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘were saying’ instead of ‘they said’.

¹³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘commanded’ instead of ‘commands’.

¹⁴ 40% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘and’ here.

¹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘might set’ here instead of ‘might be setting’.

¹ 30% of the Greek manuscripts, including the best line of transmission (f35), have the spelling νήστις here instead of νήστεις.

² 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπον here instead of εἶπαν.

⁷ Καὶ εἶχον ἰχθύδια ὀλίγα. Καὶ εὐλογήσας εἶπεν **παράθεῖναι καὶ αὐτά**¹⁶.

⁸ **Ἐφαγον δέ.** Καὶ ἐχορτάσθησαν.

Καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας.

⁹ Ἦσαν δὲ **οἱ φαγόντες** ὡς τετρακισχίλιοι. Καὶ ἀπέλυσεν αὐτούς.

¹⁰ Καὶ **εὐθέως**¹⁷ ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

¹¹ Καὶ ἐξῆλθον οἱ Φαρισαῖοι. Καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ Οὐρανοῦ, πειράζοντες αὐτόν.

¹² Καὶ ἀναστενάζας τῷ πνεύματι αὐτοῦ λέγει· Τί ἡ γενεὰ αὕτη **σημεῖον ἐπιζητεῖ**¹⁸; Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

¹³ Καὶ ἀφείδς αὐτοὺς **ἐμβὰς πάλιν εἰς πλοῖον** ἀπῆλθεν εἰς τὸ πέραν.

¹⁴ Καὶ ἐπελάθοντο **οἱ μαθηταὶ αὐτοῦ** λαβεῖν ἄρτους. Καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.

¹⁵ Καὶ διεστέλλετο αὐτοῖς λέγων· Ὁράτε.

Βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.

¹⁶ Καὶ διελογίζοντο πρὸς ἀλλήλους **λέγοντες** ὅτι ἄρτους οὐκ ἔχομεν.

⁷ And, they were having a few small fish. And, having blessed *them*, He said to set them¹⁹ also before *them*.

⁸ Now,²⁰ they ate. And, they were filled.

And, they took up what was left over of broken pieces – seven large baskets!

⁹ Now, the ones who had eaten²¹ were about four thousand.

And He sent them away,

JESUS GOES TO THE DISTRICT OF DALMANUTHA

¹⁰ And, immediately, having embarked into the boat with the disciples *that were* His, He came to the parts of Dalmanutha.

JESUS REFUSES TO GIVE THE PHARISEES A SIGN

¹¹ And, the Pharisees came out. And they began to dispute with Him, seeking from Him a sign from the Heaven, testing Him.

¹² And, having sighed deeply in the spirit *that was* His, He says, “Why is the generation – *namely* this *generation* – seeking after²² a sign? Assuredly, I say to you, if a sign shall be given to the generation – *namely* this *generation*, . . .”

¹³ And, having left them, having again embarked²³ into a boat²⁴, He departed to the other side.

JESUS QUESTIONS HIS DISCIPLES ON THE WAY TO BETHSAIDA

¹⁴ And, the disciples *that were* His²⁵ forgot to take *loaves of flat-bread*. And, they did not have more than one *loaf of flat-bread* with themselves in the boat.

¹⁵ And, He was charging them, saying, “Look out! Watch out for the leaven of the Pharisees and for the leaven of Herod!”

¹⁶ And, they were reasoning among themselves, ones who were saying²⁶, “*He says this* because we do not have²⁷ *loaves of flat-bread*.”

¹⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘them’ here. On the basis of 0.5% the NU has ‘these’.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ instead of ‘And,’

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the ones who had eaten’ here instead of ‘they’.

²² 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘seeking after’ instead of ‘seeking’.

²³ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘having again embarked’ instead of ‘again having embarked’.

²⁴ 62.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘into a boat’ here. On the basis of 0.4% the NU omits this prepositional phrase.

²⁵ 35% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the disciples that were His’ here.

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the participle translated as ‘ones who were saying’ here.

²⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘we do not have’ instead of ‘they do not have’.

¹⁶ 80% of the Greek manuscripts, including the best line of transmission (f35), have παραθεῖναι καὶ αὐτά here. On the basis of 0.5% the NU has καὶ ταῦτα παρατιθέναι.

¹⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here. On the basis of 1% the NU has εὐθὺς.

¹⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have σημεῖον ἐπιζητεῖ here instead of ζητεῖ σημεῖον.

¹⁷ Καὶ γινούς ὁ Ἰησοῦς λέγει αὐτοῖς·
Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε;

Οὐπω νοεῖτε οὐδὲ συνίετε;

Ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν
ὕμῶν;

¹⁸ Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ
ὦτα ἔχοντες οὐκ ἀκούετε; καὶ

Οὐ μνημονεύετε

¹⁹ ὅτε τοὺς πέντε ἄρτους ἐκλάσα εἰς τοὺς
πεντακισχιλίους, πόσους κοφίνους **πλήρεις**
κλασμάτων²⁸ ἦρατε;

λέγουσιν αὐτῷ· Δώδεκα.

²⁰ Ὅτε δὲ τοὺς ἐπτά εἰς τοὺς τετρακισχιλίους,
πόσων σπυρίδων πληρώματα κλασμάτων
ἦρατε;

Οἱ δὲ εἶπον²⁹ · Ἑπτά.

²¹ Καὶ λέγει αὐτοῖς· **Πῶς** Οὐπω συνίετε;

²² Καὶ ἔρχεται εἰς Βηθσαϊδάν.

Καὶ φέρουσιν αὐτῷ τυφλὸν. Καὶ
παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄγῃται.

²³ Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ
τυφλοῦ **ἐξήγαγεν** αὐτὸν ἐξω τῆς κώμης.

Καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς
Χεῖρας αὐτῷ, ἐπηρώτα αὐτόν· Εἴ τι **βλέπει**;

²⁴ Καὶ ἀναβλέψας ἔλεγεν· Βλέπω τοὺς
ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ
περιπατοῦντας.

²⁵ Εἴτα πάλιν ἐπέθηκεν τὰς Χεῖρας ἐπὶ τοὺς
ὀφθαλμοὺς αὐτοῦ.

¹⁷ And, the Jesus³⁰, knowing *this*, says to them,

➤ "Why are you reasoning that *I say this* because you do not have
loaves of flat-bread? –

➤ Do you not yet perceive or understand?

➤ Do you still³¹ have the heart *that is* yours that has been
lastingly hardened?

➤ ¹⁸ Having eyes, do you not see? And,

➤ having ears, do you not hear? And,

➤ do you not remember?

➤ ¹⁹ When I broke the five *loaves of flat-bread* for the five thousand,
how many baskets full of fragments did you take up?"

They say to Him, "Twelve."

➤ ²⁰ "Now,³² when *I broke* the seven for the four thousand, how
many large baskets full of fragments did you take up?"

Now, the *disciples* said³³, "Seven."

➤ ²¹ And, He says³⁴ to them, "How *is it that* you do not yet³⁵
understand?!"

JESUS CAUSES A BLIND MAN TO SEE

²² And, He comes³⁶ to Bethsaida.

And, they are bringing to Him a blind *man*. And, they are begging
Him in order that He might touch him.

²³ And, having taken the hand of the blind *man*, He led him out³⁷
away from the village.

And, having spit into the eyes *that were* his and having laid the
Hands on him, He is asking him if he sees anything³⁸.

²⁴ And, having looked up, he was saying, "I see the People, that I
perceive as trees who are walking around!"

²⁵ Then, again He laid the Hands upon the eyes that were His.

³⁰ 99.6% of the Greek manuscripts, including the best line of transmission (f35), include the words 'the Jesus' here.

³¹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the word 'still' here.

³² 95.9% of the Greek manuscripts, including the best line of transmission (f35), include the word 'Now,' here.

³³ 98.2% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, the Disciples said' here instead of 'And, they are saying to Him'.

³⁴ 50% of the Greek manuscripts, including the best line of transmission (f35), have 'He says' here instead of 'He was saying'.

³⁵ 40% of the Greek manuscripts, including the best line of transmission (f35), have 'How is it that you do not yet' here, 55% have 'How do you not', and 4% (which the NU follows) have 'Do you not yet'.

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'He comes' here instead of 'they come'.

³⁷ 98.8% of the Greek manuscripts, including the best line of transmission (f35), have 'led . . . out' here instead of 'carried . . . out'.

³⁸ 98.9% of the Greek manuscripts, including the best line of transmission (f35), have 'if he sees anything' here instead of 'Do you see anything?'.

²⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), have πλήρεις κλασμάτων here instead of κλασμάτων πλήρεις.

²⁹ 98.2% of the Greek manuscripts, including the best line of transmission (f35), have οἱ δὲ εἶπον here instead of καὶ λέγουσιν αὐτῷ.

Καὶ ἐποίησεν αὐτὸν ἀναβλέψαι. Καὶ ἀποκατεστάθη. Καὶ ἐνέβλεψεν τηλαυγῶς ἅπαντας.

²⁶ Καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ λέγων· Μηδὲ εἰς τὴν κώμην εἰσελθῆς μηδὲ εἰπῆς τινὶ ἐν τῇ κώμῃ.

²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου.

Καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

²⁸ Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν βαπτιστὴν. Καὶ ἄλλοι Ἡλίαν. Ἄλλοι δὲ ἕνα τῶν προφητῶν.

²⁹ Καὶ αὐτὸς λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός.

³⁰ Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

And, He made him to look up³⁹. And, he was restored⁴⁰. And, he looked at⁴¹ everything with clarity.

26 And, He sent him off to the⁴² house *that was* his, saying, "Neither enter into the village, nor tell anyone in the village⁴³."

JESUS QUESTIONS HIS DISCIPLES ABOUT HIS IDENTITY

27 And, the Jesus and the disciples *that were* His went out to the villages of Caesarea *under the rule* of the Philip⁴⁴. |

And, on the road He was asking the disciples *that were* His, saying to them, "Who are the People saying *that* I am?"

28 Now, the *disciples* responded⁴⁵,

- " 'John the Baptist.' And others,
- 'Elijah.' Now, *still* others,
- 'One of the Prophets.'"

29 And, He, *for His part*, says to them⁴⁶, "Now, you, *for your parts*, who are you saying *that* I am?"

Now,⁴⁷ responding, the Peter says to Him, "You, *for Your part*, are the Anointed One!⁴⁸

30 And, He strictly warned them in order that they might not speak to anyone about Him.

Commented [MK1]:

³⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'made him to look up' here instead of 'stared with eyes wide open'.

⁴⁰ 75% of the Greek manuscripts, including the best line of transmission (f35), have 'he was restored' (a passive aorist verb) here. On the basis of 1% the NU has 'He restored' (an active aorist verb).

⁴¹ 53% of the Greek manuscripts, including the best line of transmission (f35), 'looked at' here, 45% have 'looked up at', and 1% has 'was looking at', which reading the NU accepts.

⁴² 70% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁴³ 97.3% of the Greek manuscripts, including the best line of transmission (f35), include 'nor tell anyone in the village' here.

⁴⁴ 'Philip' – that is, Herod's brother, who ruled this area.

⁴⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'responded' instead of 'said to Him, saying'.

⁴⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'says to them' instead of 'asked them'.

⁴⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here. On the basis of 1% the NU omits it.

⁴⁸ 'Anointed One' is a translation of a Greek noun which is usually transliterated as 'Christ.' This word is one of many titles used in the Old Testament to refer to the savior of mankind that God had promised from the beginning. He was anointed to be a prophet, a priest, and a king.

JESUS FORETELLS HIS OWN DEATH AND RESURRECTION

³¹ Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν
Υἱὸν τοῦ Ἀνθρώπου
πολλὰ παθεῖν καὶ
ἀποδοκιμασθῆναι **ἀπὸ**
τῶν Πρεσβυτέρων καὶ
τῶν Ἀρχιερέων καὶ
τῶν Γραμματέων καὶ
ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας
ἀναστῆναι.

³² Καὶ παρρησίᾳ τὸν λόγον ἐλάλει.
Καὶ προσλαβόμενος **αὐτὸν ὁ Πέτρος**
ἤρξατο ἐπιτιμᾶν αὐτῷ.

³³ Ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς
αὐτοῦ ἐπετίμησεν **τῷ**
Πέτρῳ **λέγων** · Ὑπαγε ὀπίσω μου, Σατανᾶ,
ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ. Ἀλλὰ τὰ τῶν
Ἀνθρώπων.

³⁴ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς
μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· **Ὅστις** θέλει
ὀπίσω μου **ἀκολουθεῖν**,
ἀπαρνησάσθω ἑαυτὸν καὶ
ἀράτω τὸν σταυρὸν αὐτοῦ καὶ
ἀκολουθεῖτω μοι.

³⁵ Ὃς γὰρ **ἂν** θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι
ἀπολέσει αὐτήν. Ὃς δ' **ἂν ἀπολέσῃ**
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ
Εὐαγγελίου **οὗτος** σώσει αὐτήν.

³¹ And, He began to teach them that it was necessary for the Son
of the Man –

- to suffer many things, and
- to suffer rejection from⁴⁹
 - the Elders, and
 - the⁵⁰ Chief Priests, and
 - the⁵¹ Scribes, and
- to be killed, and
- after three days to rise up.

³² And, He was speaking the Word FRANKLY.

And, taking Him aside to himself, he – *that is*, the Peter⁵² –
began to rebuke Him.

³³ Now, the *Jesus*, having turned around and, having seen the
disciples *that were* His, rebuked the⁵³ Peter, saying⁵⁴, “Go behind
Me, Satan! Because, you are not thinking the things of the God.
Rather, *you are thinking* the things of the People.”

JESUS EXPLAINS THE COST OF FOLLOWING HIM

³⁴ And, having called the throng to *Himself* together with the
disciples *that were* His, He said to them, “Let anyone who⁵⁵
wants to be following after Me:

- disown himself, and
- take up the cross *that is* his, and
- keep on following Me.

³⁵ For, who might ever⁵⁶ want to save the psyche⁵⁷ *that is* his
will lose it. Now, whoever loses the psyche *that is* His on
account of Me and the Excellent Announcement, this *one*⁵⁸ shall
save it.

⁴⁹ 90% of the Greek manuscripts, including the best line of transmission (f35),
have ‘from’ here instead of ‘by’.

⁵⁰ 70% of the Greek manuscripts, including the best line of transmission (f35),
include the definite article ‘the’ here.

⁵¹ 80% of the Greek manuscripts, including the best line of transmission (f35),
include the definite article ‘the’ here.

⁵² 99% of the Greek manuscripts, including the best line of transmission (f35),
have ‘he – the Peter’ here instead of ‘the Peter, he’.

⁵³ 99.5% of the Greek manuscripts, including the best line of transmission (f35),
have the definite article ‘the’ before Peter’s name here. Based on 0.5% the NU
excludes it.

⁵⁴ 99% of the Greek manuscripts, including the best line of transmission (f35),
have the participle ‘saying’ here instead of ‘and, He says’.

⁵⁵ 95% of the Greek manuscripts, including the best line of transmission (f35),
have ‘anyone who’ here instead of ‘if anyone’.

⁵⁶ 95% of the Greek manuscripts, including the best line of transmission (f35),
have ‘who might ever’ here instead of ‘who, if ever he might’.

⁵⁷ ‘psyche’ – a transliteration of the Greek word, meaning the inner, immaterial
part of one’s being which gives life, thinks, decides, and feels.

⁵⁸ 90% of the Greek manuscripts, including the best line of transmission (f35),
include the demonstrative pronoun ‘this one’ here.

³⁶ τί γάρ ὠφελήσει ἄνθρωπον ἐὰν κερδήσῃ τὸν Κόσμον ὅλον καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;

³⁷ Ἡ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

³⁸ Ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς Λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ Δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

³⁶ For, what shall it profit⁵⁹ a person, if ever he might gain the whole *Created Order*⁶⁰ and he might suffer the loss of⁶¹ the psyche *that is* His?

³⁷ Or, what might a person give⁶² in exchange for the psyche *that is* His?

³⁸ For, who, if ever he might be ashamed of Me and the Words *that are* MINE in the generation – *namely*, this *one*, the adulterous and morally failing *generation*, also the Son of the Man shall be ashamed of him, whenever He might come in the Glory of the Father *that is* His with the *heavenly* messengers⁶³ – *namely*, the holy *ones*.”

⁵⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'shall it profit' *here instead of 'is it profiting'*.

⁶⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'if ever he might gain the whole *Created Order* *instead of 'to gain the whole Created Order'*.

⁶¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'he might suffer the loss of' *here instead of 'to suffer the loss of', which the NU prefers*.

⁶² 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'Or, what might a person give' *here instead of 'For, what might a person give'*.

⁶³ 'heavenly messengers' – *the meaning of the Greek noun which is generally translated and transliterated as 'angels'*. Such messenger may be divine, human, or even demonic.